

THOMAS
OF KEMPIS
CANON REGVLAR OF
S. AVGVSTINES ORDER
HIS SERMONS

*Of the Incarnation and Passion
of Christ.*

Translated out of Latine &c.

*By THOMAS CARRE Confessor
to the English Nunns of the same
order established at Paris.*



Printed at P A R I S,
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M. D C. LIII.

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Naemmerlein 15.1

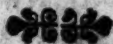
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THOMAS

OF KEMPIS

CANON REGULAR OF

S. AUGUSTINE'S ORDER

HIS SERMONS

Of the Innocent and Pious



Translated of Latin &c.

By THOMAS CARRE Confessor

to the English Names of the same

first published in Paris.



Printed at PARIS.

R. M. BLANCHARD.

M.D.C.LIII.



TO HER MOST
EXCELLENT MAIESTIE
THE QUEENE
OF GREAT BRITANIE
&c.



ADAME,
Let it not seeme strange,
that one of the least and last of
Monkes and men, in his owne eyes,
aduentures to leaue his beloned
Celle to visite the Court: when
one of the greatest of Queenes,
in the eyes of the whole world,
leaves her princely Court, to vi-

sire, to cresse, to court a Celle.
He neither apprehends it should
be iudged importune, nor feares
he censure in speaking the humble
language of Heauen, to so ge-
nerous, so humble, so heauenly
a hart. He seemes not ill to sue
the subject of his discourse, to the
circumstances of your Maieſtie,
and these tymes; while he ende-
uours to familiarise and wedde
together, as it were, great and
sublime, with litle and abiect
things; diuine with humane,
precious with vile things. If
he represent a child of one day
old, yet is he the old of yeares. If
a child of an humble mayde, yet
is he the first begotten of a Virgin-
Queene-Mother, and the onely-
begotten of a Father-Kinge of
Heauen. If he inuite your Ma-

iesties pious thoughtes to giue a
visite to a lowlie cottage, yet
will it prone the *LOVVE* of
a King! where also such won-
ders, are wrought, such ra-
rities are to be seene, such
delightfull ioyes are mette
with, as are not to be found
in all the world besides. No
companie so blessed; no con-
gregation so vnanimous; no
Conuent so holy: For there,
Ioseph, Marie and the child
Iesus layd in a manger, keepe
there Residence; so that God
and man, a mother and a Vir-
gine, the old of yeares and a
child are ioyned together.
There may your Maiestie indeede,
at the first sight, chance to meete
with a sadd ioy, the teares of God
a weeping child: or such homely

musicke as the sillie shipheards
untaught pipe is able to afford:
but at the same tyme you will not
misse of a melodious G L O R I A
sung by the Angells. You will find
the Al-mightie All-speaking
V V O R D, lye silenced; marrie,
at the same tyme the dumme
Starrs shall speake loude enough,
to call the Kinges from the East,
and conduct them to adore Christ
in the Cribbe: who yet use no
words (where they find the Word
it selfe, lye speechlesse, as it were,
for the loue of man) but make
their presents speake their barres
and errands. Yes Madame, this
otherwise humble Monke, hauing
learnt the holy pride which S.
Hierome taught, apprehendes
himselfe, more worth, better,
greater then the whole world; he

contemmes it, he transcends it,
he lines above it, as a true birde
of Paradise. If he imploy his ta-
lents, it is upon breade. If he
spend any tyme, it is to redeeme
tyme mispent, and to teach the
world to vse tyme to the purchase
of Eternitie. If his thoughtes
make any sallies abroad, it is but
to conuerse more familiarly in
Heauen. If, at any tyme, he may
seeme to fall from the wing, and
fixe his feete upon the earth, it is
but the better to reach the CON-
TEMPT OF THE WORLD,
AND THE FOLLOWING
OF CHRIST, as he doth
in his diuine booke (which
the world knowes, and admires
under that name) In fine, if his
pen labour, it is (as here) in the
delinerie of the Prophetieall

predictions, diuine pedigrees;
and prodigies; humble birth;
heroycall actions, painefull
Passion, and innocent death of
a Kinge, the Kinge of Glorie.
*In a word, he presentes to your
Royall contemplation, two of the
most noble objects that euer Hea-
uen and Earth could shew: a
Virgin-Mothers chaste brea-
stes giuing sucke to God-a-
child, and the open side of
God-mans shevring out sacred
streames of bloud as soue-
raigne balmes to cure all the
diseases of mans soule. But
Madame, observing the particu-
lars to be too longe to be deliuered
at one AUDIENCE, he takes
the humble boldnes, by my hands,
to lay them downe in writing as
your sacred feete, as an enter-*

raynement to your Royall hart in
your heauenly retreates, where a
holy leasure gines tyme to peruse
the exceſſiue lone of the King of
Heaue, to vs wormes of the Earth.
Madame, for my ſelfe, I entred
but as interprecour, and ſo haue
not aduentured to honour myne
owne pen with the relation of your
Maieſties moſt famous and renou-
med Progenitours, your high ex-
traction, your neere relation to
crownes on all ſides (though
otherwiſe a largeſt field, for a
meanest witt to dilate it ſelfe
upon) nor might indeede the
moſt iuſt laſter and glorie of thoſe
earthly crownes ſeeme ſeaſonable,
where the King of glorie is placed
before your pious eyes, with a
crowne of thorne. Nor make I
bold to meddle with that ſingular

fortitude of your king-like hart
indeede (fearing I might rather
obscure then illustrate it) which
made your Maiestie stand conti-
nually straight vpp vnder the
burden; being euer as unconque-
rable by the allurements of prof-
peritie, as inflexible by the
waight of aduersitie, retayning
still the same face in all sad occa-
sions, and that equalitie and cal-
menesse of mynd and countenance
which all men admire in your
Maiestie. Finally I passe ouer your
Maiesties great Zeale, and con-
stant practise of Religion, which
nor glorie nor affliction, could
euer shake. And most humbly craue
licence of your Maiesties modestie,
to marke out this truth to posteri-
tie (a truth which I dare well
affirme wulue is not yet growne

to that high as to conteste, nor
to that strength as to be able to
denye.) That whilst our beauti-
full and powerfull Hester, made
our great Affuerus (who denyed
her nothing) happie in her com-
panie, we wanted nothing of hu-
mane happinesse, but the onely
happinesse to know it. What wi-
dome did then mourne her mur-
dred husbands funeralles? What
husband for his violatèd wife?
What wife or child lamented the
absence of her exiled husband, or
his father? What Rachels deplo-
red the cruell massacre of their
tender babes? What Naboth
was heard to haue had his life
and vineyard vniustly taken
from him? No No, we quietly
possessed all the countrie be-
yond the riuer: and had peace

on euery side round about:
euery one remayning vnder his
owne vine, and his owne fig-
tree &c. Nay Madame, such must
confesse, that we did not so much
line thus peaceably vnder your
happie raigne, as we euen raigned
with you, you being content to
raigne ouer our hartes, not our for-
tunes, iudging it to be the true
greatnesse and happinesse of a
King, to be the king of the subject's
hart. May your Maiestie euer
raigne so ouer vs in this world,
that we may raigne together euer-
nally vnder the King of Kings
In his heauenly kingdome. That
is, and shall euer be the dayly
prayer of. 20 MA 64

MADAME,

Your Maiesties most humble
and for euer most loyall subiect,
THOMAS. CARRE.



SIXE SERMONS OR

Meditations vpon our
Saiours Passion.

The first Sermon or
Meditation.

A Lamentation vpon our
Saiours Passion, P. 1.

The second Sermon &c.

Of the Crosse, of Iesus which he
caried for vs, P. 27

The third Sermon &c.

Of the merite of our Saiours Pas-
sion, and of the dignitie of the
Crosse. P. 38

The fourth Sermon &c.

Of the manifold fruite which
springs out of the memori-
of our Saiours Passion and

on euery side round about:
euery one remayning vnder his
owne vine, and his owne fig-
tree &c. Nay Madame, such must
confesse, that we did not so much
time thus peaceably vnder your
happie raigne, as we euen raigned
with you, you being content to
raigne ouer our hartes, not our for-
tunes, iudging it to be the true
greatnesse and happinesse of a
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raigne so ouer vs in this world,
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nally vnder the King of Kings
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THOMAS. CARRE.



SIXE SERMONS OR

Meditations vpon our
Saiours Passion.

The first Sermon or
Meditation.

A Lamentation vpon our
Saiours Passion. p. 16.

The second Sermon &c.
Of the Crosse, of Iesus which he
caried for vs, p. 27

The third Sermon &c.
Of the merite of our Saiours Pas-
sion, and of the dignitie of the
Crosse. p. 38

The fourth Sermon &c.
Of the manifold fruite which
springs out of the memori
of our Saiours Passion and

gratitude for the same, p. 43

The fift Sermon &c.

A profitable exercise upon the Pas-
sion of Christ, P. 53

The sixt Sermon &c.

Of seven remarkable pointes to be
considered in Christs Passion,

P. 67

Three Sermons or Meditations
of our Saviours Resurrection.

The first Sermon &c.

A Spirituall Consolation to the
soule, 126

The seconde Sermon.

Of the ioy of our Saviours Resur-
rection, p. 134

The third Sermon.

Of the mysticall name of Pascha
or Easter, and of a new life or

conuerſation. 147

Of the Aſcenſion.

A Sermon of Chriſts Aſcenſion,

154

Three Sermons or Medita-
tions of the feaſte of
Pentecoſte

The firſt Sermon &c.

OF the Giſtes of the holy
Ghoſt 163

The ſeconde Sermon
Of the Conſolation of the holy
Ghoſt, 173

The third Sermon
Of the holy and vnanimous con-
uerſation of the Primitiue
Church at Hieruſalem, 183



THE TABLE
TWELVE SERMONS
or Meditations of the
Incarnation of
Christ.

The first Sermon &c.

THe Incarnation of Christ
according to the testimo-
nies of the old and new Testa-
ment. p. 1

The testimonies of the new Testa-
ment, p. 47

The second Sermon.

Of the fervent desire of the Pro-
phets, and a devout prepara-
tion against the coming of Je-
sus. p. 81

The third Sermon.
Of the going out to meete, and of
the entertaynement of the
Kinge of Heaven, p. 91

The fourth Sermon.
This Sermon may be applyed to
any feaste of our Saviours Na-
tinitie, &c. p. 107

The fift Sermon.
Of seeking Iesus the night of his
Natiuitie, p. 119

The sixt Sermon.
A deuoute visite to the new-borne
child IESVS, p. 126

The seuenth Sermon.
A stay at the Venerable Cribbe of
Christ, p. 132

The eight Sermon.
Of the ioyes of this day, and a de-
uoute enterteynement, p. 146

The ninth Sermon.
A desire to see and kisse Iesus. p. 161

The tenth Sermon.

A sute to the blessed Virgine to
shew vs her sonne Iesus, p. 174

The eleuenth Sermon.

Of the loosing of Iesus, and fin-
ding him againe, p. 186

The twelueh Sermon.

Of foure wayes of seeing Iesus, ac-
cording to the diuersitie of our
denotion, p. 202

20 MAR 64



A CHRIST-MAS
CAROLL OF THOMAS

OF KEMPIS TO HIS
sisters of Sion.

O Sweetest Iesus
Come from Heaven,
That life might to the world
Be giuen.

Of thee I'll write, of thee I'll
reade:

Thee will I seeke, thee will I sing
Iesus my dearest Lord
my King.

Th'art humbly powerfull:
God; th'art sweetly mylde,
Th'art th-old of yeares, yet now
a childe.

Thou pardon'st much
To Louers that
Once louing thee, forsake
Thee not.

Who loues not thee

What doth he here?

Who feastes in thee, he makes
Good cheere!

For him he holds

Who rules the skyes

Yet in a manger loe

He lyes.

O manger-Heauen!

Wherin the price

Of thousand worlds so poore-

Ly lyes.

Which now appears,

And now lyes hidde:

And then is knownen when
(it is published.)

Tis soules delight,
Tis all our Glorie,
Iesus, to reade thine humble
Storie.

Thou gauest it once,
Whilest here thou wert
Still to be kept in faith-
full hart.

Lets now reioyces
Loe Christ is here
Let Captiue soules putt off
their feare.

Though lost indeed
And cast in gayle
Our Christ is come to be
our Bayle.

I naked was
(Yet knew it not)
Blind, lame, and poore, ah
heauenie lott!
But Doctour Christ
Is kindly come
To cure the Lame, the blind,
the Dumme.
O how thou louest
Vs Father mild!
To send, for Doctor, such a
child
To quench our heates
To heale our wounds
And drayne the humours which
abounds.
O Iesu deare!
Whose heauenly light

Makes day appeare amlst
our night.

Thou art our priest,
Our sacrifice.

To cure the sinfull soule
which dyes.

Most iustly then
I might lament,
Had not our price Iesus
bene sent.

But, ô I'le aye
This Carrol singe
I'me brother now to Christ
My King.

Grant IESV Grant
My hart may be
A burning Sacryfice.
To Thee.

Makes day appear bright

our night.

Then let our bright

Our light.

To cure the just of cold

which dies.

Most worthy there

I might lament

Had not our 46-AM 20

done for.

But do to me

This Carol sing

I me brother now to Christ

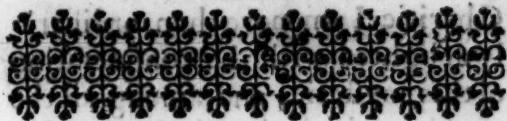
My King.

Grant IESU Grant

My heart may be

A burning sacrifice.

To Thee.



SERMONS OR MEDITATIONS.

THE FIRTE SERMON.

The Incarnation of Christ according to the Testimonies of the old and new Testament.

SEARCH the Scriptures, saith our Lord. O most sweete Lord Iesus, grant *Ioan. 5.* that I thy vnworthy Seruant may deuoutly ponder, wisely Search, and highly vnderstand the Mysterie of thy Incarnation: and when I vnderstand it not, make me humbly to worship it, and alwaies to render thee thanks for so great a fauour, and so vnspeakeable a

A

Charitie. I am more then ordinarily delighted with the consideration of this mysterie, and among all the wonders which thou hast wrought, it relishes more sweetly, it affects more vehemently, ties more forceably, and transportes my whole hart into thee. Grant therefore that I may more frequently be conuersant in it, and more diligently consider it, as it was fore knowne and foretold by thy holy Prophets. *Reueale mine eyes: and I shall consider the meruelous things of thy law.* Towitt, thou art the Law-Maker: Thou the Inspirer and instructor of the Prophets, by whose Oracles thou art prefigured diuers and wonderfull waies; sometimes openly, and sometimes againe obscurely, as the whole course of the old Testament makes euident to such as reade it; for nothing there, is deuoyd of Mysterie, but most faithfull testimonies, as well of thy diuinity, as thy huma-

Psa. 118.
v. 18.

nitie, are contained therein. And though thou needest no humane testimonies, who art Truth it selfe, and who at thy pleasure makest men Prophets; yet for our instruction, and the confirmation of our faith, it was thy blessed pleasure to haue these things foretold, and written, long before, and also to accompaigie the said predictions with such a high of authority, that none durst in anie sort contradict them; to the end that when thou shouldest be present in body, thou shouldest be acknowledged to be the king of Israel, and the Sauour of the world, whō so many passages of Scripture foretold to be about to come. And this is that which thou didst answer in presence of the Doctours who beleeued not, but curiously obserued, and guilefully tempted thee: *Search the Scriptures, wherein you apprehend eternall life to be had.* Ioan. 5.
For those are they which giue testi-

monie of me.

Yes Lord, thy Patriarkes, thy Prophets, and the rest of the faithfull giue testimonie of thy Incarnation. For Abraham the first of the Patriarkes by the merite of his Faith, and his perfect obedience, receaued such a promise: *In thy seede all the Nations of the earth shall be*
Gen. 22. blessed. In which seede verily, thou wert designed and prophecied, who being borne of the Virgine Marie, didst take thy true origine of the flesh of Adam, and of the stocke of Abraham, who didst also extend this benediction to all the Nations
Ma. 16. of the vniuerse, saying: who beleeues, and is baptised, shall be saued. This Benediction, I say, is not an earthly but a heavenly promise; not a transitorie plentie, but a permanent felicitie: an immortall life together with the Angels; not a temporall continuance. Which as it was promised to the

or Meditations 5

faithfull Abraham; so by thee he and all his faithfull posteritie, had the performance of it: For not they alone which are borne of Abraham according to the flesh, are the sonns of Promise, but they also who follow the footsteps of his faith, are blessed too, whether they issued carnally from him, or they were spiritually regenerated out of the other nations. And therfor was he styled the father of many nations, not of the Iewes alone, but of all the Nations, all the world ouer which beleeued in thee.

3. Isaac also, Abrahams sonne giues a famous Testimonie of thee by his actions: for his Natiuitie foretold by the Angells, gaue a presage of thy Natiuitie, which yet doth farre outstrippe the measure of all that euer were borne. He by the promise of the Angell was borne of a barron mother: but thou being promised

from the beginning of the world, wast borne of a Virgine Mother, after a farre more vnspeakable manner. His birth brought ioy to his parentes and friendes; but thyne afforded singular ioy to men and Angells. The miracle wrought in the aged and sterille wombe, gaue great confidence of thy Virginall birth. Thou therfor who wroughtest that in thy poore and abiect seruant, couldst certainly performe more in thyne owne person. For wheras thou art the Creatour of nature it selfe, thou hast all vnder thy power, without being tyed or limited by any law or custome. There appeares also a type of thy Passion in him, when his father was commanded to sacryfice him, by the voyce of an Angell. He caried the woode of which he was to make a self holocauste: thou the woode of the Crosse, to blott out the hand-writing of our originall offence. He was

bound, and straight wayes put vpon the Altar; thou wast bound and cruelly beaten, and in the end nayled to the Crosse, that thou mightest draw all to thy selfe. He was obedient to his father Abraham: and thou didst obey God thy father euen to the death of the Crosse. He is offered but is not slayne, because he is but the type, thou the truth: he the signe, thou the true Sacryfice. He was not to dye because he was not the Redeemour of the world: but thou wast to dye; yet not for thyne owne, but for our cryme; because thou, being the true Redeemour of the world, wast borne to this effect, and hadst receiued this command from thy heauenly Father.

4. Againe Iacob the Patriarcke giues a most true testimonieto this truth. He being taught by a Propheticall spirit, foretold many thinges to his sonns which were

after to happen: for he foretold of what Tribe thou wast to be borne, and at what tyme thou wast to come, when blissing his sonne Iudas, he said amongst other thinges: *The*
Gen. 49 *scepter shall not be taken away from Iudas, and a Duke out of his thigh, till he doe come that is to be sent, and the same shall be the expectation of the Gentiles.* Which testimonie being rightly vnderstoode, is vndoubtedly fulfilled in thee who drewst thy worthy origine from the Tribe of Iudas; and didst enter into this world in the tyme, when the lawfull Duke fayled in Iudea, and when Herode the Kinge of an exter-nation, did there hold the highth of Principallitie. Thou art not ther-for still expected, as the Iewes foolishly feigne, but we belecue thou art alreadie come God in flesh, as the Christians professe according to the Catholike faith. Certes the Duke fayld in Iudea, nor was there

or Meditations.

9

any Law in it: Priesthoode was not heard of, the Temple fell to the Ground, the kingdome perished, the Nation was dispersed all ouer the earth, that all the world might *Gne. 49* know, that thou that art Israels *Agg. 2.* Sauour, the expectation, of the Gentiles, and he they so much desired, art come. The old law was therfor to cease as soone as new grace and truth appeared here below in thy person. Because all that ancient institution was as a hand-mayd to beare testimonie of thee.

5. To this doth the voyces of the Prophetes agree, who foreknowing thy coming, foretold the dayes of grace wherein we liue. For Moyfes the lawgiuer and Teacher of the people of Israel giues a wonderfull *Dent.* credible testimonie: *Thy Lord God* ^{16.} *shall rayse vnto thee, a Prophete, such as I am, of thyne owne Nation and of thyne owne brethren.* Moyfes who was to speake to a rude people

termed thee a Prophete simply, as
happly not iudging them, as the, ca-
pable of a higher name. Which may
also be gathered out of the Gospell,
when the voyce of the people was

Joan. 6. heard at the miracle of the five
loaves and two fishes. *This man is
truly the Prophete which is to come
into the world.* But we now being
indowed with a more certaine truth,
and a higher knowledge of faith,
doe confesse and belecue thee truly
to be, not onely a Prophete, but the
Lord of the Prophetes, and the true
sonne of God. Nor is it strange that
thou didst speake many thinges ob-
scurely to that people by thy ser-
uant Moyse; and many more ma-
nifestly to vs by thyne owne mouth;
for so it was agreeable to the order
of iustice, to the law, and to grace.

Exod. 4 Moyse then, through a desire of
thy coming, prayed and said: *I be-
seech thee, o Lord, send whom thou
art about to send.* This Moyse was

he who was sent into Egypt to deliuer the children of Israel ; to whom also power was imparted by words, signes, and wonders. He did great and vnheard of thinges, which begett no smale admiration in the hearer or reader. Yet when they are mystically vnderstoode, and duly referred to thee they possesse pious and faithfull hartes with a higher sense, and a more souueraigne fruite. He leades the children of Israel out of the land of Egypt: Thou deliuerest thy elect out of their ancient life, the Diuels captiuitie, and the prisons of Hell. He leades them through the reade sea, Pharao being drowned, and brought them into the Land of Promise: Thou thy faithful through the water of Baptisme, originall sinne being blotted out, and makes them enter into a heauenly mansion. He receiued the old law of the ten Commandements written in tables

Iohn. 21

of stone in the Mounte sina, and deliuered them to the people to be kept. But thou being made the Mediatour of the new law, preacheſt the law of grace to thy Diſciples in the Mountaine, which thou deeply imprinteſt in their hartes by the ſpirit of Loue. He walked fortie yeares in the Deſert, with the children of Iſrael, and was famous among them for many ſignes and prodigies. Thou liuing in earth the ſpace of thirtie three yeares, and conuerſing amongſt men, didſt giue ſo many ſignes and arguments of thy diuine power, that the world could hardly conteyne them had they all bene written. He executed the part of a faithfull ſeruant, thou that of Lord and Maſter, and the onely begotten ſonne of the Father into whoſe diſpoſall God had turned all ouer. And therfor neither he, nor yet any among men or Angells, is comparable to thee. The

holy Choft is imparted to all others in a certaine proportion, but thou shares alwayes equall power with thy heauenly Father: and doft poffeffe, euen according to thy humanitie, an excellencie of a fingular dignitie farre aboue all the faintes, which is communicable to noe creature. For to which of the Angells was it euer faid: thou art my sonne, this day I begott thee. Or who among the Saintes euer heard the Father faying vnto him: fitt at my right hand? It is much for an Angell to be thy Minister, a great honour for any of thy Saintes to fitt at the table in thy Fathers Kingdome; but to thee all power was giuen in heauen and in earth. And though thou didft appeare mortall in the fubftance of our flesh, yet art thou indeede the vnchangeable God aboue all hinges, taking vpon thee what is ours, without loofing what is thine owne. We doetherfor

Hebra.

Hebr. i.

Pfal.

109.

Matth.

28.

vndoubtedly and constantly professe thee to be Christ, Gods onely begotten, the Sauour of the world, promised in the law, desired by the Patriarkes, foreseene and foretold by the Prophetes. To whose testimonies if any stike to giue credit he deprines himselfe of the light of truth, not holding the fundation wher vpon he should place his feete nor looking vpon the shining lanternes in a darke place. For the law is a light, and the Prophete pretious lanternes leading vs to thee the true light of the soule, that they that beleeue in thee may be saued by faith. Because without faith and the knowledge of thy name, there is no hope of life, no purchace of Saluation attayned to. For thou art our saluation, our hope, our redemption, whom the Saintes our fore elders expected, to whom the promesse was made.

Heb. 11.

6. And this our saluation pro-

mised in thee by many types of
 thinges, and by many and wonder-
 full visions, went longe before, and
 lay hidd. But by the celebration of
 the Mysterie of the Incarnation and
 Passion, those secreetes were mani-
 fested and accomplished. The
 Pascall lambe therfor which was Exo. 12.
 commanded to be offered euery
 yeare in remembrance of our an-
 cient deliuerie out of Egypt, prefi-
 gured thee. So did also the oblation Exo. 29
 of calues and rammes; the burning
 of sweete perfumes; the sundrie
 celebration of Sacryfices, and the
 frequent sprinkling of bloude.
 Againe thou art mysteriously prefi- Exo. 25
 gured by the golden candlestick
 with seauen lightes: as also by the
 high Priest who entered but once a
 yeare into the *Sancta Sanctorum*. Hebr. 9.
 But thou didst at once, by the sacry-
 fice of thy body offered vpon the
 Altar of the Crosse, consummate
 and put a periode to all those legall

sacryfices. And therfor there is now
 no more vtilitie in the worshippe
 of those former Sacryfices : because
 thou, ô eternall Truth hast made
 knowen vnto vs what they signified.
 They are reade by our Doctours
 amongst the faithfull , and being
 spiritually discuffed and made vse
 of, they serue profitably to our edi-
 fication, and their mysticall sense
 we willingly receiue ; marrie we
 admitt not their obseruation accor-
 ding to the letter. And if thou wast
 anciently pleased with such sacry-
 fices, this was done by hidden faith
 which was to be reuealed. But now
 those old sacryfices are ended, and
 the new sacryfice is come, which
 the holy Church celebrates with a
 faithfull deuotion all the world
 ouer. The Rocke also , whence
 sweete waters flowed to a thirstie
 people : The *Manna* which yealded
 a wonderfull foode to the hungrie:
 the brasen serpent which was ere-

Dent. 8.

Dent. 8.

Nu. 21.

And to cure those that were bitten or
strange: Aaron the Priests flourishing
Rodde produceing nutts gaue a *Nm. 17.*
cleare foreknowledge of thee. Iosua
too who was famous both for his
name and actions: the most victo-
rious Gedeon: the strongest Sam-
pson, Samuel the most faithfull Pro-
phete: the knowen vertue of the Na-
zarites, and all the Iudges did won-
derfully expresse thee.

lib. Iosua
lib. Im-
dicum.
1. Reg.
Nm. 6.

7. Dauid the glorious Kinge and
Prophete, and famous Psalmist,
choysen out according to Gods
owne hart, doth planely sing thee,
deuoutly pray vnto thee, and ar-
dently desire thy coming, saying:
Bow downe o Lord the Heauens, *Ps. 143.*
and descende: stirre up thy power *Ps. 79.*
and come, that thou mayst saue vs. *Ps. 84.*
Shew vs, o Lord, thy mercy, and *Ps. 88.*
giue vs thy saluation. Where are
thyne ancient mercyes, o Lord, as
thou sworeest to thy seruant Dauid.
By these and other requests he fre-

quently layes open the ardent desire of his hart whilest he singes his Psalmes. Yea he bringes yet higher testimonies then these to the vauyed eyes of the harte. This is holy David to whom thou didst reueale the vncertaine and hidden misteries of thy wisdom, and to whom thou didst promesse that thou wast to be incarnated, out of his stocke or lync. This is David, beautifull of body, stronge of hand, prouident in counsell, wise in words, mylde in injuries, humble in his owne eyes, an obseruer of the holy law, an intoner of the Gospell, and a true witnesse of thy coming. He did most fully prophetic thy Natiuitie, Passion, Resurrection and Ascension. Thou art therfor he of whom he saith: *He placed his Tabernacle in the sunne: and, he came out of his bed chamber like a Bridegroom: he exulted as a Gyant to run in the way: His coming out was from the highest Heauen.*

psal. 50.

psal. 18.

Thou art the Truth which sprung
vp out of the earth : thou art lustice *psa. 84.*
which looked out from Heauen and
reconciled vs to God the Father
after our fall. Thou art beautifull *psa. 44.*
and comely about the sonns of men.
Grace is diffused in thy lipps. Yes
thou art he , from whom mercy
and grace was deriued vpon all men.
Thou art God , our Kinge before *psa. 73.*
all Ages , who wroughtst saluation
in the midst of the earth. Thou art a
man borne in Iudea , whose name
was permanent from euer and euer.
Thou didst fall downe vpon Marie *psa. 71.*
like dew ; and thou didst spreade
the wholsome doctrine like dewe
dropping downe vpon the ground.
Thou wast begotten of the Father *ps. 109.*
before the day starre , and now being
clad with our mortall garment thou *ps. 109.*
remaynest a Preist for euer , con-
stituted by God according to the
order of Melchisedech. Thou didst
drinke an yndeserued death and *ibid.*

Passion of the Torrent in the way for our sakes, suffering like a true trauellour, And therfor in the day of thy Resurrection thou didst putt on fortitude and comlinessse. Nor didst thou suffere the corruption of the flesh as we doe; but didst rayse vp the very same flesh wherein thou hadst suffered, to immortall life, in which thou didst ascende with Iubilation the Angells reioycing ther at, from whence thou art to come vpon the trumpetts sound at the day of Doome. And thus are Dauids faithfull verses fulfilled which are written in diuers passages of the Psalmes.

8. O Iesus the onely desire of the Prophetes: thou art the Emmanuel whom a Virgine conceiued, a Virgine brought forth, remayning a Virgine after her childbirth: of whom Isaye euidently and amply prophecied: *A litle child is borne to vs, and a sonne is given to vs, and*

Isa. 7.

Isa. 9.

his principalitie is made vpon his
 shoulder; and his name shall be called
 marvelous, Counseller, God, stronge,
 father of the world to come, Prince
 of peace: His Empire shall be mul-
 tiplied, and there shall be no end of
 peace. Thou art the roote of Iesse
 who standst as a signe to the people, *Isa. 11.*
 whom the Gentiles shall sue to;
 whose sepulcher is seene glorious
 euen to this day. Thou art the
 flowre which springes from the *Isa. 11.*
 roote of Iesse, vpon whom the spirit
 of wisdome and vnderstandinge,
 the spirit of counsell and fortitude,
 the spirit of knowledge and pietie,
 and the spirit of the feare of our
 Lord doth rest. Thou art the Lam- *Isa. 16.*
 bewhich conquers the world, being
 sent from the rocke of the Deserte,
 to the Mountaine of the daughter
 of Sion. Thou art the mountaine
 of the house of our Lord, prepared *Isaia. 1.*
 in the toppe of the Mountaines,
 raysted aboue the hills, to whom all

- Nations doe run, to receiue of thy
Isa. 109 plenitude. Thou art the light of
Hierusalem, and glorie of Israell,
whose ryfing and brightnes doth
enlighten the world. Thou art the
Isa. 28 stone which is tryed, a corner, pre-
tious, fundamentall stone layd in
Syon. Thou art our Lords blossome
Isaia 4. in magnificence, and the sublime
fruite of the earth, sitting now at the
right hand of God the Father, all
the Principalities and powers of the
earth being brought vnder thy
feete. Thus saith Isaye; who fo-
resaw future thinges with a greate
spirit, and comforted all the mour-
ners of Syon, with thy coming,
wher vpon he also saith. *Be comfor-*
Isai. 40. *ted my people, saith your Lord God:*
because euen I that spoke, loe I am
here present. O with how ardent a
desire did he wish that the promesse
of thy Incarnation should be accom-
plished, when filled with the spirit
Esa. 64. of boldnesse he cryed out: *O that*

thou wouldst burst the Heauens a
 sunder and descende, at thy presen-
 ce the mountaines would melt away.
 Who also not being able to repress
 the vehemencie of his desire, but was
 carefull to make it openly knowen
 to all the world, sayd againe: For *Esa. 62.*
Syon I will not hold my peace, and for
Hierusalem I will not rest, till her
inist one come forth as brightnes, and
her Sauiour be kindled as a lampe.
 and who is able to sound all his
 misterious sayinges, which he putt
 downe, especially of thy Incarna-
 tion, Passion, Glorification, and
 expectation of thy Iudgement; as
 also of the vocation of the Gentiles,
 and preaching of the holy Gospell.
 He relates thinges to come in the
 same sorte as though they were
 past; so doth he deliuer euery thinge
 in partieular, as though he had seene
 them all with his eyes. As indeede
 he did see them, marrie it was with
 the eyes of his, ynderstanding, not

with those of flesh. For heavenly Mysteries are discovered with spirituall eyes, which the sensuall man cannot comprehend. Whence it was that the Pharisies could not rayse their thoughtes to the Maiestie of thy Diuinitie; because they eyed onely exteriorly thy corporall presence in beholding thee. But I saye *Esaia, 6.* who was diuinely illuminated, and hightened, gaue testimonie of the truth of both natures. For thus he saith of the Diuine nature; *I saw our Lord sitt vpon a sublimely high seate, and all the earth was replenished with his Maiestie: and of his humanitie thus: We saw him, and he had no aspect, and we esteemed him as a leproous person, and one smitten by God, and tumbled. And he was wounded for our iniquities; he was torne for our crimes.*

*Esa. 52.
& 53.*

9. In like manner the most holy Prophete Ieremie beares testimonie of thee, when he thus describes the
the

great myserie of inheritance: our
 Lord, saith he, created a new
 thinge vpon earth, a woman shall
 inniron a man. And what is so new
 ô Lord Iesus, as thy conception by
 the holy Ghost, thy natiuitie of a
 Virgine? This is a noueltie that the
 world neuer heard of, which neither
 before nor after shall euer haue any
 thinge like vnto it. O truly happie
 noueltie, by which old iniquitie is
 putt to flight: and new sanctitie is
 introduced in her place. All hayle
 new mother, reioyce ô Marie. Thou
 art that blessed woman, of whom
 this Prophete speakes, and who
 hast merited to be ouerioyed with
 the most happie birth of this nouel-
 tie: for thou didst comprise him in
 thy immaculate wombe, being made
 higher then all creatures, hwom they
 were not all capable of: for though
 thou didst for a long tyme beare him
 about with thee, a litle one, indewed
 with tender members, shutt vp with

Hic. 31.

inthy virginnall bowells; yet Iesus, while not yet borne, was a man, in power though not in body; by the perfection of wisdom, not by the dimension of his age. Yea and as soone as euer he was conceived he was replenished with grace and truth. And by thus vnderstanding that passage of Hieremie, we make good that the Misterie was truly greate.

Baruch

3.

10. In Baruch also is a memorable testimonie found: *this is our Lord and there shall be none other esteemed against him. After this he was seene, and he conuersed amongst men.*

Ezech 1

Ezech. 9

11. The Prophete Ezechiel, who had leene many heauenly Mysteries, saith what followes, particularly pointing thee out therby: *And upon the likenesse, of the Throne, there was as it were the aspect of a man from above. And againe; There was one man in the midst of them, was clothed with linnen garments, and the inckhorne of a writer at his*

reynes. He doth also touch the admirable mysterie of thy most sacred Natiuitie, when he receiued a heauenly answer from the East Gate. *This gate shall be shut, and it shall not be opened: and man shall not passe through it: because the God of Israel passed through it; and it shall be shut for the Prince.* Thou art that Prince, and Marie the shut Gate, who as well in conceiuing as in bringing forth remayned alwayes an vnspotted Virgine.

12. Daniel a man of desires, and a knower of sublime secretes, whilst he wisely interpreted king Nabuchodonosors dreame, did indeede faithfully foretell thy coming. *Thou didst, saith he, so see till the stone was hewen from the Mountaine, without hād, which strucke the statue in its iron and feyned feete, and broke them in peeces the stone which broke the statue became a great mountaine, and filled the whole*

Dan. 2

earth. Thou art represented by that stone, who wast cutt out of the Mountaine, that is, out of the Kingdome of the Iewes : *without handes* ; that is, without any materiall labor, borne of a Virgine. Who didst Smyte the statua in the feete, who didst wonderfully crush downe the pompe of earthly Maiestie, as well by words as wonders, euen amidst the heate of persecutions. And thou becomedst like a huge Mountaine, and thou didst fill the whole vniuerse. Because being at first knowen to a few in Iudea onely, thou afterwards becamest knowen to the whole world, by the shining grace of the Gospell. Daniel produces yet another testimonie, saying: *I Beheld in my vision by night, and behold the sonne of man came with the clondes, and he came to the old of dayes, and they offered him in this sight, and indowed with power, honour and raigne, and all*

people Tribes and tongues shall serue him. His power is an eternall power which shall not be taken away from him; nor shall his Kingdome be corrupted. What is more cleare then this testimonie, wherein both thy coming, as well in flesh, as to iudgement is evidently foretold?

13. Micheas giues so cleare a testimonie, that neither the Scribes nor Pharisees, being questioned vpon it, could conceale the same. For when Herode asked them where Christ should be borne, they made answer according to the words of this Prophete: *In Bethleem Iuda*: for so the same blessed Prophete saith: *and thou Bethlehem Eprata art a little one in the thousands of Iuda: out of thee shall come forth unto me he that shall be the Dominatour in Israel, and his coming forth from the beginning, from the dayes of eternitie.* In which words the truth of both thy Natiuities is clearely sett out, sith in the one that

Mich 5.

eternall coming from thy father ; in the other thy temporall coming from thy mother is expresse.

14. Abacuc the Prophete is continually vpon his watch: and makes a stand to heare what may be deliuered of thinges to come, and that he may contemplate thee vpon the Crosse. *As yet*, saith he,

Abacuc. *he is seene a farre of, and he shall*
 2. *appeare in the end, and shall not lye:*
if he make some delay, expect him,
for he shall come a pace and shall not
delay. And of thy Passion thus: His

Abacuc *brightnes shall be as the light, hornes*
 3. *in his handes, there is his strength hid,*
before his face shall death goe. Thou
went forth the saluation of thy

Abac. 3. *people, saluation with thy Christ.*
He aboute all the other Prophetes
doth expresse thy most sweete name,
which exceedes euery name, saying:
But I will reioyce in our Lord, I will
exult in God my Iesus.

15. Sophonias composeth a com-

fortable Prophecie and rayſes vp
the mynd which is wearie with long
expectation to a ſpirituall ioy: Re-
ioyce, ſaith he, ô daughter of Syon:
and thou ô Iſrael ſpinge with ioy: Re-
ioyce and exult in euery hart, ô
daughter of Hieruſalem. The King
of Iſrael, our Lord in the miſt of Sophon.
thee, he will ſaue thee. 3.

16. Aggeus did alſo prophecie,
ſaying: Yet a litle, and I will ſhake
Heauen and earth, the ſea and drye
Land, and I will moue all the Na-
tions, and the deſired of all Nations
will come. Aggeus 2.

17 Zacharias alſo giues testimonies
with a ioyfull hart, and foretells
ſundrie things, ſaying. Prayſe and
reioyce ô thou daughter of Syon, be-
cauſe loe I will come, and I will
dwelle in the miſt of thee. And againe
exult enough ô daughter of Syon,
make iubilation ô Hieruſalem, be-
hold thy kinge comes to thee the iuſte
and Sauour, himſelfe poore and

Zach. 2.

Zach. 9.

ryding vpon an Asse, and vpon a colt the sole of an Asse. Thou didst accomplish this ptophecic, when thou didst enter into Hierusalem sitting vpon the backe of a poore contemptible Asse. And least any might doubt whether that were foretold of thee, that is added which leaues no place of doubting, since we alreadie see it by experience: *And he shall speake, saith he, peace to the Gentils, and his power from sea euento sea.* Which thing was faithfully accomplished by the Preachers of the Gospell, who announced peace to those that were neere at hand, and to those who were farre off. After this he descendes to the Passion, shewing how thou shouldst redeeme the world with thy pretious blood: *Thou also in the blood of thy testament, hast let forth thy prisonners out of the lake wherein is no water.* Many other testimonies, did both this Prophete and

the Rest of the Prophetes produce wherof not a few are inserted in the new Testament. Nor ought the Reader be moued to distrust, if now and then, he find some testimonies diuersly related by the Prophetes and the Euangelistes. For the Euangelistes deliuer that breifly and clearly (as being endowed with a more plentifull assistance of the holy Ghost) which the Prophetes deliuer in a longe discourse with much obscuritie.

18. Remyne not therfor any longer, ô iewe or Gentile, in thy infidelitie hauing heard truth deliuered with such a cloud of witnessles. Acknowledge Christs Incarnation, fortold by the mouthes of the Prophetes and fulfilled. If you giue not credit to our scriptures, consult your owne bookes and so you shall finde it euen there too. Remoue onely the carnall vnderstanding of them, and doe not with a madd boldnesse, defende the beare letter,

search out the spirituall sense, and applye your harts to Christs mysteries, if you desire to attayne to the sound and wholsome meaning of the Scriptures. If otherwise abstracting from Christ, you glorie in the law or Prophetes, your glorie is vane, and your vnderstanding which you follow is blind. Moyse will not at all profit you, if you heare not Christ of whom Moyse wrote. Nor will the Prophetes be of any aduantage to you vnlesse you receiue the Lord of the Prophetes. In vane doe you seeke to be iustified by the law, since many Fathers were found iust euen before the law was established. By faith Noe was styld Iust. And Abraham beleeuing in God, had the prayse of iustice before circumcision. Doe not therefore boast the nobilitie of your kindred, nor the vertues of your fore-fathers, nor that the Holy scriptures, replenished with hea-

uenly promises, were deliuered
vnto you: because God regards
the harts of the humble, and lookes
vpon the faith of true Beleeuers.
And therfor you shall be glorious
and acceptable to God, if by beleife
in Christ, you imitate the faith and
manners of your forefathers: who
indeede placed not the confidence
of their merite of iustice in the ob-
seruance of the law, nor in the mul-
titude of their victimes, nor yet in
their owne workes, but in the onely
grace of our Lord Iesus Christ. For
so God promised by the Prophete
Isaye. *You were sold gratis and you
shall be redeemed without money,*
Behold ô Iewe beholde, and be *Esa. 52*
conuerted to Iesus Christ the true
light of the world. He is the Lord
that rules, and the Angell of the
Testament, as Malachie saith: he *Mala. 3*
came to saue all Nations, though
peculiarly sent to thee. But alas he
was neither acknowledged nor

receiued by many of thy children. Verily if thou dost beleue that he is come thou shalt be saued, if not, he shall come against thee and thou wilt be damned. *If you beleene not that I am, you shall dye in your sinne,*

IOAN. 8.

What excuse canst thou bring, to defend thyne errour? Thou hast indeede the Law and the Prophetes, but they are rather thy accusers, then thy Defendours, and shall giue inneuidence against hee that thou wouldst not beleue. Moyse saith. *Giue eare ô you Rebelles, and infideles; because whilst I yet liued among you, and walked along with you, you dealt alwayes contentiously against our Lord, how much more when I shall be deade?* This obduration remaynes still in thee and in thy seede to this day. But when thou shalt be conuerted, God will be propitious vnto thee as well as to the other Nations. Be conuerted, be conuerted to our Lord Iesus Christ

NA. 20.

of Israë'l, and thou shalt be no more a reproach amongst the Gentiles. For two things especially detain thee in thy perfidiousnesse; loue of temporalities, and thy carnall vnderstanding of the scriptures. But yet ô Hierusalem, lift vp thyne eyes, and looke round about thee; and see, ô Israë'l, the multitudes of faithfull Christians spreadouer all the world, and blush to be found still in errour, while by beleeuing thou mayst obtayne eternall saluation. Let not the multitudes of such as liue negligently, who by pennance may be easily conuerted, scandale thee. But rather looke vpon examples of Good Christians, wherof thousands are neuer wanting in Gods Church, how euer they may be hidd from the eyes of men.

19 But now leauing the Iewes, ô my soule, lets returne to Christ, for he is indeede thy Redemption and thy saluation. If the Iewe will

not belecue, yet remayne thou firme in faith that Iesus is the sonne of God, as all the Prophetes doe witnesse, who were diuinly inspired and instructed, which if the Iewes belecued they would also belecue the Gospell of Christ as he said vnto them: *if you did beleene Moyses, you would happily beleene me too; because he wrote of me.* But it is no wonder that they being carnall men and following visible thinges alone refuse to belecue him wheras the law is spirituall, and admitts none into the knowledges of it but spirituall persons onely. Now wheras our Lord Iesus Christ came humble, he was not knowen by them, though they otherwise reade in the Prophetes that he should come in that sorte. But they miserable wretches stumbled vpon the Roocke of offence and scandale, contemning his humilitie, and blaspheming him whilest he

wrought diuine wonders. Whilst thou hearest these thinges, ô my soule, be thou like a most prudent Bee, detesting their perfidious madnesse, and, humbly following the faith of the pious. Nor let the wickednes of multitudes, and the pietie of a few deterre thee, knowing that it is the saying of our Lord; that there are many called. but few elected. Nor indeede doth this inquisition belong to thee, since this discerninge iudgement appertaynes to God alone, Turne thou thyne eyes vpon thy selfe, and obserue how great blessings are bestowed vpon thee and desiste not frô giuing what thanks thou art able for thyne owne vocation and illumination Reioyce and exulte with thy whole harte in God thy Sauour, that he hath pleased to visite thee, coming from the highest Heauen. For the whole busines was nothing els but an argument of grace and exceeding

Math.
20. 13.
22.

loue, that he who was onely able to assiste thee daigned to come in such an humble manner. For albeit he made himselfe a Debtour by his promise, yet was his gracious liberalitie no lesse in thy behalfe, since his blessings were bestowed vpon thee without any preceeding merites.

20. O truly great and venerable Mysterie, hidd from the world; promised by many foreruning Witnesses; longe expected; ardently desired; and at length giuen, and faithfully commended to the world. Few of the comon sort of people vnderstoode this great Mysterie of the Incarnation, and the Prophetes alone were found to haue dyued into the secretes therof, to whom it was imparted by the speciall gift of Reuelation to fore-see and write it. For they, as Gods choyce friends, were permitted so to enter into the secrete of heauenly counsell, as to

vnderstand that mankind had fallen into so great miserie for the cryme of the first preuarication, which could be no otherwise expiated then by the grace of our Mediatour, by whose incarnation and passion man was to be redeemed. This could not vulgare capacities (which receiued all thinges in types and figures) comprehend. It was verie much for them to receiue any gift of earthly promises. But to the Prophetes nothing seemed great and to be reioyced at, saue that onely which sauered of the delightes of eternall Beatitude. Whence it was that one of the cheife Prophetes, transcending all terreane thinges, pointed out what he cheifly loued, saying: *What is there to me in Hea- uen, and besides thee what would I vpon earth, God is the God of my hart, and my part for ever.* But this loue of heauenly thinges, and hope of future thinges was not found in all

1. Cor.

10.

Psalm 72

men. Yea many were ignorant of the difference betwixt the shadowe and the Truth, till thou ô Good Iesus our true peace didst descend from Heauen, and enter into this earthly vallie to enlighten mankind. But

IOAN. I. when we readethat thou the Word art made flesh, and that thou the Creatour of man hast daigned to appeare among men, that which had lyeen long tyme hidd began to be made manifest by thee; and that which was hard to be vnderstoode was brought downe to our capacities; and what seemed incredible was made visible and euen as it were palpable by thy saueing presence.

21. In conclusion, some thinges thou didst humbly accomplishe euen according to their literall sense, shewing that they were written of thee. Some thinges againe thou didst not literally obserue, but more profitably referred them to a mysticall sense, teaching therby that all the

Oracles of the Prophetes were not to be taken literally, which yet were alwayes sound and intire according to their spirituall sense and meaning. For witnesse the Euangelist, this passage of the scripture concerning the Pascall Lambe was literally fulfilled in thee: *you shall not breake a bone of him*: And this spiritually which saith: *and he shall be a Lambe without spott a yeare old*: for a Lambe without spott representes thee who art innocent and without all spott: Thou dost therefore instruct the simple to beleue by euident prophecies: and thou dost eleuate more subtile spirites, by obscure passages, to search out high Mysteries. This Prophecie lyes open to all capacities: *they digged my hands and my feete: they numbred all my bones*. This other is more hidden: *I am a worme and not a man*. This againe is an open prophecie: *They shall looke upon him*

Exod. 12

eg 108.

19.

Exod.

12. v

psal. 21.

Ioan

whom they pearſed. This hidden:
Zach. 3. Vpon one ſtone there be ſeauen eyes.

Theſe and many other testimoni-
es are found, moſt truly foretold of
thee, which the Iewiſh fallacies and
craft can neuer deſtroye. For they
endeuoured to bring in falſe testi-
monies which agreed not. Woe be
to thee ô perfidious wretch who chu-
ſes rather to periſh then to beleue.
Conſente to the word of truth,
leaſt it be ſaid to thee as it was ſaid
to the Saduceans who were carnally
blind in the law and Prophetes. *You
erre neither knowing the ſcriptures
nor the power of God :* for euery
prophecie hath reference to Chriſt,
and is conſummed in Chriſt.

22. How-beit, ô Lord Ieſus,
whiſt thou waſt preſent in fleſh,
thou didſt not onely mynd the ſal-
uation of the Iewes alone, but euen
of all thoſe that ſhould beleue in
thee by the holy preaching of the
Apoſtles whom thou didſt ſpecially

cull out for this worke. Who though at first they were but simple and vnlearned men, yet by thy dayly conference with them, and in successe of tyme by a more plentiful infusion of the holy Ghost, as thou didst promise them, they were leade into all truth, so as they were capable of the fulnesse of all the Scriptures. And their preaching was so much more to be admired, and a more certaine beleife was to be giuen to them, by how much more certaine it was, that of themselues they had not wrought so wonderfull things vnlesse thy most powerfull hand had strengthened them: since it was indeeda very harde and truly diuine worke to haue subdued all the world to the sacred lawes of Faith. O wisdome of God who didst issue out of the mouth of the Highest! How great things hast thou performed for our saluation, to re-

duce vs backe againe thither whence we were fallen. Thou first sentest out the Patriarkes and Prophetes to foretell vs thy coming. And then thou didst depute the Apostles and Euangelists to teach vs what all was accomplished. O thy vnspeakable mercy, ô Lord, which is made manifest vnto vs, farre aboue all that our thoughts could reach to. Thou didst carefully seeke those that knew thee not: thou didst not forsake those that abandoned thee: thou most myldly pardoned those that sinned against thee: and thou shewedst the way of saluation to those that strayed farre from thee. If thou bee'st so good and gracious to thyne enemyes, what wilt thou be to thy friends? Verily thou shalt be all in all, so that nothing may be wanting to those that feast and reioyce with thee in thy Fathers Kingdome, Amen.

*The testimonies of the new
Testament.*

1. **B**V T now let vs produce a few testimonies out of the new Testament: for all that I find written therein I constantly belecue to be thy testimonies. And that, not as of old deliuered in figures and darke speeches, but in plane and powerfull words they publishe thee to be Christ the sonne of God. And in the first place the Angell Gabriel who was sent to the Virgine Marie testifieth this, saying: *What shall be borne of thee holy, shall be called the sonne of God.* And the Angell speaking vnto the Shipheards giues the same testimonie: *because this day a Saviour is borne to thee who is Christ, Lord in the citie of David.* The most deuoute Kinges doe also witnesse the same, who came from

the East to Hierusalem, and thence were directed to Bethleem to honour him with misterious presents, whom they had foreseene in the starre. The same too doth that memorable iust and religious old Si-
Math. 2. meon witnesse, who expected the consolation of Israel: for he hauing receiued an answer by the holy
Luc. 2. Ghost that he should not depart this life till he saw the annoynted of our Lord, came in spirit into the Temple: receiuing therfor thy tender younge mebers into his armes, whose Maiestie yet he interiourly was not ignorant of, he deuoutly sung thanks-giuings: *Now thou dost dismissee thy seruant ô Lord, according to thy word in peace* Which
Ibidem. Canticle being ended, he said also to thy venerable Mother: *Behold this is sett vnto the ruine, and vnto the Resurreclion of many in Israel, and for a signe which shall be contradicted; and thynę owne soule shall a*
sword

*swordpearce, that out of many hartes cogitations may be reuealed. O the deuoute and sincere faith of this most blessed old man! He adores thee being but a litle childe, whom the Scribes and Pharisies contemned euen working miracles. He confesses thee to be true God: while they tearme thee a seducer, and a possessed person. And therfor he is deemed worthy of prayse and veneration: while they are deseruedly reputed the sonns of perdition. The venerable Iohn the Baptiste giues also testimonie of thee who was diuinely sent into the world to that purpose: *A man shall come after me, who was made before me, whose shoe buckle I am not worthy to loose.* And he seeing thee conuerse among men, and not withstanding remayne free from all sport of sinne, saith. *Behold the Lambe of God, behold who taketh away the finnes of the world.* He was a bright and burning light.*

But thou the true light which enlightens all men coming into this world. He the cryer, but thou the iudge. He the humble seruant, but thou the Lord of all. He the spouses friend: but thou the spouse of the Church. He is the Prophete of the Highest: thou the onely begotten sonne of God, coeternall with God the Father. He went out before thee like the day starre to prepare the way: but thou followedst him as a bright sunne fulfilling all iustice. Who didst also send out thy Apostles, as so many sunbeames into the whole world, to preach the light of faith to all Nations for their Saluation. But thou hast yet another testimonie greater then John. For the Father witnesseth from Heauen, saying: *This is my beloved sonne, in whom I am pleased.* Again the Holy Ghost, appearing in the shape of a doue came downe and remayned vpon thee. And thou

thy selfe being present in flesh, didst more fully and amply declare to thy most faithfull friend Iohn, of how great power and maiestie thou art, so that he, reputing the former knowledge he had of thee to be a meere ignorance, in respect of the greatnessse of the reuelation he then had of thee, said: *And I knew him not.* O most excellent man for sanctitie, forechoysen to behold that most singular and highest Misterie of the Blessed Trinitie: whose life and death, baptisme and preaching, was a most true testimonie of thy coming in flesh!

24. Let now the most blessed Apostle Peter, thy feruent Louer, and deuout Confessour of thy Truth come in and deliuer his sense how we ought to belecue in thee, all erroneous opinious being layd aside. Let him come I say and openly publish his sense: *thou*, saith he, *art Christ the sonne of God.* O trust

Apostolicall confession which flesh and blond neuer taught, but was reucaled to that sonne of a doue from heauen. And thence for the constancie of his faith he merited to be stiled both Peter and (Petra) a Rocke; because abandoning all other thinges he adheared to thee, as to a firme Rocke. If any admire to see a rude fisher-man become the Prince of the Apostles: let him no lesse wonder to see Moyse the Leader of the people and Dauid Kinge, who were formerly poore shipheardes. He therefore who rayfed Dauid to the highth of a Prophete, and made Dauid of a shiphearde a Kinge, he also promoted S. Peter to the dignitie of a Prince from the abiect condition of a fisherman. Let S. Paule also the Master of the Gentiles, Doctor of the world, vessell of Election, and light of the vniuersall Church, come out to giue testimonie of thee: *when*, saith he, *the fulnesse of the*

ty me came, God sent his sonne made of a woman, made under the law, that he might redeeme them that were under the law, that we might receive the adoption of sonnes. This is that most glorious Paule to whom thou didst speake out of the cloudes: *I am Iesus of Nazareth whom thou dost persecute.* This was he whom thou madest a Preacher of a Persecutour, and of a Pharisean Apostle: commanding that the should carrie out thy name, which formerly he did persecute, through all the world, not fearing to publish it to gentiles, Kínges, and the sonnes of Israel. Who courageously executing the office of his Apostle-shippe, and rúping through sundrie partes of the world, he sounded out the Evangelicall trumpet, and the sound of thy name was dilated to the verie confines of the earth by his glorious mouth. For there is now noe Church in all the world which is

not supported by his doctrine vnder the Catholike peace. He confounded the Iewes, and powerfully convinced them by the authoritie of the holy scriptures, affirming that thou art Christ the sonne of God. He conuerted the Gentiles, and shewed that Idols were nothing at all. He subdued the barbarous nations; confuted the Philosophers, and drew all ioyntly to the light of faith. This is that diuine Paule who being rapt vpp into the secreetes of the third Heauen, learnt the Gospell which he preached neither of man, nor by man, but by thy Reuelation, O Christ Iesus. And therfor he was able to preach it with more confidence, and to write it with more magnificence; as indeede he did. *It is a great Misterie of pietie, saith he, that was manifested in fleshe, iustified in the spirit, appearing to the Angells, preached to the Gentiles, beloued by the world, assumed*

in glorie.

25. Let Andrew also, Symon Peters brother, that most feruent loue of the Crosse, at first one of S. Johns Disciples, but after that a follower of thine, and a choysen Apostle, speake to this truth; let him, I say, giue testimonie of thee, that we may heare and beleue him. *We found, saith he, Messias who is called Christ.* O simple and constant faith which all Christians ought to follow! For he following thee by simple faith, he forthwith disclosed the faith which he had drunke from thee the fountaine of Truth, to his brother Symon by the deuoute profession of his mouthe. And he lead him, that is to say Peter, to Iesus. For this is indeede to haue found thee, when we are carefull of our brothers saluation, and shew him the way to life euerlasting. The Iewes did not so when they tempted thee, saying: If thou beest Christ tell vs

planely : Woe be to you Scribes and Pharisees who neither gaue credit to his words nor wonders. Andrew an vnlettered man hauing but once heard Christ speake , presently followed and beleued him. You knowing both the Law and Prophetes , yea further hauing heard truth from Christs owne mouth , and seeing withall his signes and wonders which none but he euer did , yet you beleued him not. And therfor you are lyable to a greater iudgement , and the pious simplicitie of the faithfull shall iudge you together with those that said : there is no God , and they are but fooles that serue him.

26. Let that beloued Apostle Iohn who lay vpon thy breast at the Last supper , ô Lord Iesus , speake among the rest : *In the begining saith he was the Word and the Word was with God , and God was the Word. And a litle after : and the Word was*

made flesh and dwelt in vs: and we
saw his glorie, glorie, as it were
of the onely begotten of the Father,
full of grace and Truth. This is that
Disciple who gaue testimonie of
these, and wrote these thinges, and
we know his testimonie is true. But
ô most sweete Iohn what is the cause
of this Euangelicall description?
And these thinges are written that
you should beleene that Iesus is
Christ the sonne of God: and that
beleenuing you may haue life in his
name. This is Iohn whom Peter
often tooke for his companion, and
resisted the Princes and Magistrates
with an equall constancie. Who
also, held not his peace though he
was beaten by them, but for thy
blessed name, ô Iesus, he endured
contumelies and blowes with ioy,
And then being sent by the Apostles
with Peter he went with all prom-
ptitude to Samaria and prayed and
obteyned that the faithfull might

receiue the holy Ghost. This is the Diuine Iohn the most cleare beholder and Reporter of the highest Trinitie; the Pillar of the Primitiue Church, the Gouvernour and Apostle of all Asia: who being driuen into banishment for the word of God, and the testimonie of Iesus, he there wrote the booke of the Apocalips all full of diuine Reuelations: and he makes good both in the begining and in the end of the same, that his prophetical spirit is a testimonie of Iesus. He interlaces most admirable testimonies of the Incarnation all ouer his Epistles which are inflamed with diuine charitie, saying: *euery spirit that confesseth that Iesus Christ is come in fleshe, is of God: and euery spirit that looseth Iesus, is not of God.*

27. Let vs also heare the testimonie of Philippe, who finding Nathanael said vnto him: *We haue found Iesus the sonne of Ioseph of*

Nazareth of whom Moyses in the law, and the Prophetes wrote. For so thou didst yet suffer thy selfe to be called and esteemed by many, before thou didst reueale thy selfe to the world. But in very deede thou art not the sonne of Ioseph, but a sonne of an the immaculate child-birth of the perpetually V. Marie, of whom thou wert conceiued by the worke of the Holy Ghost, and begotten without any spott of sinne. Mathanael a true Israelite in whom there is no guile beares a higher testimonie to this truth, and saith: *Rabbi thou art the sonne of God, thou art the king of Israel.* If the testimonie of a Lawgiuer be desired, loe Nicodemus Prince of the Iewes, saying: *Rabbi we know thou comest from God, Master, for none can doe the signes which thou dost, unlesse God be with him.* Consider now diligently ô yee Iewes, and see, what a cloude of witnesses

Christ hath, whom yet you feared not to deny. If you wish for more witnesses, the theifes faith, and Centurions Confession confounds you both by their acknowledging Christ: that, hanging vpon the Crosse; this, giuing vp the ghost with a great crye, and said: *truly this man was the sonne of God*. Your obiection was therfor false, which you made against Christ, saying: *Thou givest iestimonie of thy selfe, thy iestimonie is not true*. For you see that Christ wants not witnesses neither in the old, nor new Testament, if you would admitt them. But because you haue no charitie in you, neither doth the word of God remayne in you, and therfor no authoritie is preualent with you. But what haue I to doe with the Jewes? what hath the infidell common with the faithfull? truly no more then is betweene light and darknesse. Yet while their errour

Or Meditations. 61

is coniuncted to be euident, our faith is more and more fortified in thee ô Lord Iesus. Their foolish interrogatorie serues vs for a *caner*. But thy sweetest answere doth much more profit for our true instruction and doctrine. For thou saydst to them: *I am the light of the world, who followes me walkes not in darknesse, but shall haue the light of life.* Willingly doe I heare the Prophetes speaking of thee, but the word which issues from thyne owne mouth speakes much more sweetnesse to me. Gratefull is the testimonie of the Prophetes to me, but the testimonie giuen by thy selfe is farre more gratefull: for if the testimonie of man be admitted of, thy testimonie is yet greater, because thou art truth which deceiues not: and wisdom which knowes all, yet to strengthen our weaknes thou didst adde Prophetes too, hauing otherwise noe neede of them

as to thy selfe. For as thou saydst to one: this voyce came not for me, but for you. I reioyce therfor, o most dearely sweete Iesus, in all that the Prophetes said: I exult with ioy in all those things that the Apostles and Euangelists deliuered vnto vs: all whose faith was but one and the same, they had but all one spirit, one sense, and all of them admirably accorded together for the holy Ghost in very deede replenished all their hartes, and made them capable of all mysteries past and to come. Which when I either reade or heare I imbrace with an intire and absolute beleife, and I am therby inflamed in thy loue, though otherwise a poore and miserable sinner. The Prophetes Predictions, visions, and heauenly speeches are all for my vse and seruice. The Euangelicall writings are my aduantages, as also thy Disciples corporall seeing, hearing and

touching of thee while they con-
uerſed with thee. They that were
worthy to ſee thee ſaw for me. They
that were to announce thy truthes
heard for me, and they that were to
cōfirme me in faith touched for me.

28. In ſequall of the former;
the moſt glorious Martyres gaue
vp a moſt powrefull testimonie
concerning thee. For they gaue it
not onely by the confeſſion of their
mouthe, but euen by the effuſion of
their pretious bloud. Nor could
either the violēce of their torments,
or the ſweetneſſe of allurements bias
them any whitte from their faith.
Sainte Stephen the firſt Martyre
giues this testimonie: *Behold I ſee
the heauens open, and the ſonne of
man ſtanding at the right hand of
Gods power.* Bleſſed Laurence in the
miſt of his tormentes ſpoke theſe
words: *O Lord Ieſus Chriſt, God of
God, haue mercy on me thy ſeruant
becauſe being accuſed I denyed not*

thy holy name: being questioned I confessed thee to be Lord. Blessed Vincentius a Levite and magnanimous Martire, though his body was throwen along vpon the ground, yet fayled he not in courage, but cryed out with a vigourous voyce: This is the glorie of a Christian name. I the seruant of Christ, stand prepared for all thinges. Saint Ignatius the Disciple of saint Iohn, being beaten with leaden roddes, torne with whippes, and throwne vpon the burning coles, gaue a greate testimonie of faith, and conuincd by his feruent answere, that loue as strong as death, burnt vp his hart; saying: Nor can burning fire, nor scalding water entingnish the fire of charitie which flames in my hart. O wonderfull Martyre! whose constancie touched Traiane the Emperour with astonishment, saying: who of the grecians did euer suffer such torments for his God? O in how

greate veneration ought he to be
with vs, who was neuer heard, ô
Lord Iesus, to haue flinched from
inuoeking thy most sweete name
Who being demanded touching it
said: *I haue this name printed in my
harte, and thence it is that I can
neuer cease from calling vpon it*
Which hart of his being afterwards
pulled out of his body, and cutt in
the midst, it was found to haue
I E S V S C H R I S T written in it
in letters of gold. O sweete Iesus
how amiable and delightfull is thy
name in the hartes of thy Louers?
And what great neede haue I fre-
quently to inuoke that mellifluous
name of thyne, I who am amidst the
multitudes of sundrie temptations?
Vouchsafetherfor, ô Lord Iesus, to
ingraue thy most delicious name as
a perpetuall Memoriall in the midst
of my hart, and inflame it with so
ardent zeale of Charitie, that nei-
ther ioyfull nor sorowfull thinges

may be euer able to separate me from thy loue.

29. The venerable Confessours and Doctours, as well by their doctrine as famous actions afford thee many laudable testimonies. For these are they who placed themselves as a wall for the Church, and lowdly cryed out against all hereticall impostures. Amongst these is that glorious priest Hierome, the famous Doctour Ambrose, the most blessed Prelate Augustine, the sweetest Pope Gregorie, venerable Bede, deuoutest Bernarde, and others the like; men of great name and fame: Couragious in their workes, eloquent in their wordes, Catholike in faith, riche in knowledge, edifying themselves and many more, and leauing behind them a worthy memorie of diuine erudition to posteritie. For, in the first place, that glorious Father Hierome, when he receiued the holy

Communion before his death, said:
 thou art he, who being God alone
 before tyme, yet was begotten of the
 Father without begining by an eter-
 nall generation which can neuer be
 found out: thou, I say being made
 mā didst shutt vp thy selfe with in the
 narrow dimensios, of t e sacred wom-
 be of one poore mayde, that is, the glo-
 rious *Virgine Marie*. So that thou
 didst take man upon thee in the
 wombe of a *Virgine*, who art neither
 God without man, nor man wit out
 God. Thou certes art the life by
 which all creatures lue, and without
 which they dye. Thou art a liuing,
 delightfull, sweete and amiable life.
 The sweetnesse of thy odour doth
 recreate the sicke and infirme, and
 the taste of thee makes them health-
 full and stronge. Ambrose that
 Melodious Oratour, saith: O the
 wonderfull dignation of thy pietie
 towards vs! O the inestimable Love
 of thy charitie! To redeeme a ser

nant, thou deliueredst a sonne. The most learned of the Doctours Augustine saith: The sonne of God our Creatour and Redcemour, who became the sonne of man in the end, was before all Ages, of Ages, that he who had created vs by the power of his Diuinitie to enioy the ioy of an euermouring life, he should redeeme vs by the frailtie of our humanitie, to recouer againe the life which we had lost. This is Augustine that highest Contemplatour, whose hart was so wounded with the loue of Christ, that he caried his words about with him as so many sharpe arrowes. Who in the beginning of his conuersion could not be faciated with the inestimable delight of considering the highnesse of the diuine counsell in point of mans saluation. Wherevpon being inflamed with an ardent desire of knowing the Dietie which he sought about himselfe for the

vnchangeable truth, he burst out into this kind of exultation. O eternall Truth; and true Charitie, and deare eternitie! Thou art my God; I sigh after thee day and night. The most excellent Pope saint Gregorie, sayth: Our Lord Iesus Christ made man, being the Mediatour betwixt Ged and man came among men in simplicitie to afford men an example of life: he came in iustice that badd spirites might not be spared: in the feare of God, that pride might be subdued: Innocent and flying euill, that uncleanesse of life might be detected in his Elect. The same againe. ô how great is the mercy of our Maker. Vve are not worthy seruants, and we are called friends. The onely begotten sonne of God, saith Origene, who was ineffably borne of the father onely, before all Ages, now towards the worlds end, comes amongst men in a humane body by the will of the Father, and the coo-

peration of the holy ghoste. God seeing,
 saith Isidorus, that the world would
 not be corrected by admonition, he
 sent his sonne to take flesh upon him,
 to appeare to men, and to cure sinners
 Pope Leo: the sonne of God enters
 into this base world, descending
 from his Heauenly Mansion, and yet
 not departing from his Fathers glorie,
 and is borne after a new manner by
 a new natiuitie. By a new manner;
 because being inuisible of his owne
 nature, he becomes visible in ours.
 Being incomprehensible he would
 be comprehended: being before
 tyme, he would begin to bee in
 tyme. The Sauiour of the world,
 saith the Bishoppe Maximus, took e a
 tyme to be borne of a mother, we had
 no tyme to be born of a his Father.
 The inhabitant of the Heanens came
 to the earth to call away the inhabi-
 tants of the earth to Heauen. The
 word is made flesh, not that God
 should be turned or enacmated

into man, but that man might be glorified into God. Fulgentius the Bishoppe. *Christ the sonne of God true God of true God, and one God by nature with his Father, he alwayes of himselfe feedes the Angells, yet did not the sonne of God take the nature of Angells vpon him. Yet that God might commend his Charitie in vs, his sonne tooke our nature vpon him of vs: that God onely begotten, who is the breade of Angells tooke ioyntly vpon him both the soule and body of man, that he might also become the bread of man. He tooke both of them true, both holy, both vnspotted. He receiued our soule without iniquitie: our fleshe with mortalitie, that dying according to it, he might subdue death. He receiued our soule iust, that he might therby restore iustice to our soules.*

Chrysostome. *Christ came to take our infirmities vpon him, that he might conferre his power*

upon vs. To seeke humane, and worke diuine things: to receiue injuries, and render dignities, to suffer wounds, and returne cures. He suffered such necessities, that by humane actions he might be conuinc'd to be true man. Bede: *The word is made fleshe, that is, God is made man, and dwelt in vs, that by wearing a garment of our owne flesh and blond, his conuersation might be agreeable to vs, his wordes might be fitt to instruct vs, his life, he liuing with vs, to afford vs life; in a word, that he might fight against our enemye, and by his death and resurrection, destroye our death.* Bernarde. *The onely begottē of God, the sunne of Iustice, is erected like a huge and excellently bright taper to enlighten the obscure prison of this world, to the end that all that desire to be enlightened, may draw neere and ioyne themselves to him, that nothing may be interposed betweene them.*

them. Againe: I am of opinion, that the cause why the inuisible God would be seene in earth, and conuerse with men, was, that he might first draw all the affections of carnall men who loved onely carnally, to the wholesome loue of his flesh, and so by degrees winne them to his spirituall loue.

30. Marie and Martha the sisters of Lazarus doe among the rest afford a famous testimonie of thee, who adheared vnto thee with a singular deuotion, whilst thou wast conuersant in flesh here below. This is that deuoutest Marie the washer of thy feete, who made not choyce of comon water, but of the teares of her contrite hart to performe the worke, and had her extended tresses of haire readie to wipe them, her lipps to kisse them, and her hands and armes to annoynt them. To witt she turnes all to pietie, what euer she had formerly imployed in

wordly vanitie. O the blessed contrition of this woman, which is forth-with attended with the remission of all her finnes. For she that came in anxietie and trouble, goes backe in peace free from all disquiete. She was more iuste then the Pharisee, more faithfull then Simon the Leaper, because he doubts, she beleeueth: he reprehends, she adores and loues. He makes a shew of feigned iustice, she truly shewes humilitie euery where. This is thy most dearly familiar friend, who after many good offices of humanitie deserued to be made the first witnessse and messenger of thy resurrection. And her sister Martha too, busily imployed in her frequent labours, giues thee a testimonie of perfect Faith, *I beleewe*, saith she, *that thou art Christ the sonne of God who camst into this world.* This is thy beloued Hostesse who so often intertayned thee corporally in her house with

so much honour, and yet prepared thee a more gratefull abode in the house of her hart, where reioycing Faith, Hope and charitie spiritually lodged thee. So that a certaine woman of the companie emulating her perfect faith, cryed out with a lowde voyce, saying: *Blessed be the wombe which bore thee, and the breastes which gave thee sucke.* It is euident that this was a woman of great faith and deuotion, who confessed the Mysterie of thy Incarnation with so much sinceritie, while the Scribes and Pharisees blasphemed thee.

3. The sacred Virgines also, whose spouse and confortour thou pleasedst to be, gaue testimonie of thee. Blessed Agatha a free-borne Virgine, and a person of eminent extraction, saith: *My hart is established and grounded in Christ.* This is she who for thy names sake went to Prison with ioy and iubilic. This

is she who after she was tortured and had her breastes cutt of, sought for no earthy remedie: but *I haue*, saith she, *my Sauiour Iesus Christ who cures all things with a word.* The deuoute Virgine Lucie, preparing a pleasing Mansion for thee by her Virginitie, shewed the great strength of her faith, saying: *I haue sacrificed to the liuing God for the space of three yeares, but wanting now wher withall, I will sacrifice my selfe to God a liueing hoste*, and being throwne into the fire, she repressed the force of it, saying: *I haue begged of my Lord Iesus Christ, that fire should haue noe power ouer me.* The most blessed Virgine Agnes, thy choyce and beloued spouse doth yeald thee so euident a testimonie, that all she said may seeme to haue bene not a humane, but euen a diuine oracle. What this noble tender young girle pronounced of faith and chastitie; and of the loue and beautie of her

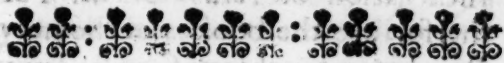
spouse, outstripps her sexe and age. I loue Christ, saith she, into whose bed-chamber I haue entred; whose mother is a Virgine, whose father knowes no woman. For him alone I conserue my faith, to him I commit my selfe with the whole deuotion of my hart, w^hom the Angells serue, whose beautie the sunne and Moone admire. And she gloried, as indeede worthily she might, saying: My Sauionr Iesus Christ espoused me with his ringe, and honored me with a crowne as his spouse. Cecilie a most noble Virgine, bearing the words of the Gospell about with her in her hart; and desireing to please thee alone, she gaue her mynd to no pleasure nor vanitie, but being wholly addicted to fasting and prayer, she sung in her hart; *Let my hart and body remayne spotlesse that I may not be confounded.* And being questioned about faith, she answered with much constancie: We

knowing his holy name, are not able to deny it. The like did the rest of the sacred Virgines, Catharine, Barbara, Ursula, and Christine, persisting constant in thy faith; feruent in thy loue, treading fleshly allurements vnder their feete, imbracing Angelicall puritie, they ouer rûne their sexe in this world, and gayned eternall renowne in Heauen.

32. The very elements which thou didst make, giue testimonie of thee. And fitt it was that euen vnreasonable creatures too should know their Creatour, and that they should declare him by wonderfull signes, whom they could not denounce by wordes. For all creatures were bound to afford thee seruice, as to their Creatour. And therfor when they payd thee the tribute of some new and vnaccustomed seruice, doubtlessely they showed by effects that they knew thee to be their Lord and Master. The Heauens made that

acknowledgment of thy being their Lord when they presently sent a starre to point out thy Natiuitie. The like did the Earth, when it restored Lazarus being foure dayes dead at the hearing of thy crye. As also when it was moued and quaked in the tyme of thy Passion. The sea acknowledged the same, when it afforded a solide way to thy feete, and shewed Peter thy Apostle a passable way vnto thee. The ayre acknowledged it, when vpon thy commande it instantly became calme. The sunne also acknowledged it, since in the tyme of thy passion it withdrew its light, least it might haue seene him dye, whom it knew to be the maker of its beautie. The rockes and stones seemed sensible of it, sith at the same houre they splitt with compassion. The cloudes acknowledged it because they receiued thee ascending vp into them. When all these Elements then proclame that

their God, and Lord is come in fleshe, doe not thou, ô man, who art a reasonable creature stand doubtfull, or proue slow to confesse the Misterie of Christs Incarnation, which was cheifly done for thy saluation, being replenished with heauenly wonders, throughly confirmed by testimonies of Scriptures, least thou appearest lesse sensible then senselesse creatures; and more stupide then brute beastes. As our Lord thunders out by the voyce of Isaye against the Iewish infidelitie. *The ox knew his possessor, and the asse his Masters stable, and Israel knew me not, my people understoode not.* But not to passe measure in this search, be infinite thanks and prayse to thee ô Lord Iesus: and in thy name let every knee bowe of celestialls, terrestialls and infernalls, and let every tongue confesse that thou art in the glorie of God the Father. Amen.



THE SECOND
SERMON OR
MEDITATION.

*Of the feruent desire of the Pro-
phetes, and a deuoute prepara-
tion against the coming of
Iesus.*

¹
BEHOLD the de-
sired of all nations
will come. Atten-
de and giue care al
you that are faithfull and deuou-
te, what the bookes of the Prophe-
tes deliuer concerning Iesus: for it
is but fitting that now in this holy
tyme of *Aduent* we make a speciall
reflection of the Prophecies of the

Incarnation of Iesus Christ. For
therfor are the bookes of the holy
Prophetes touching Christ dayly
reade to vs, that the whole affections
of our hartes may more and more
be inflamed with the loue of the
Word Incarnate vpon the hearing
of the predictions of our ancient
Predecessours. O with what an
ardent desire did the holy Patriar-
kes and Prophetes burne of old
vpon the onely future promesse
therof! It were a huge shame for vs,
if we were lesse inflamed vpon his
very presence in flesh; since their
hartes so burnt vpon the onely me-
morie that the Word was to become
flesh. Abraham the father of al the
Faithfull did exultie that he might
see Christ, whom he foresaw in
Spirit was to spring from his stocke.
And he reioyced with no litle ioy,
through the sure hope he had con-
ceiued that Christ should be borne.
The like did many other old

Saintes, often breathing after him whom they foresaw in spirit, desiring that so great a Misterie might the sooner be accomplished, which we see alreadie accomplished in verie deede. Which our Sauour manifestly shewed, when being present in flesh he said vnto his Apostles. *Many kinges and Prophetes would haue seene; what you haue seene, and saw it not.*

2. He seemes then to beare but a litle loue to Christ, who thinkes not ouer and ouer againe in his hart how diuine a misterie this is, and how great a benefit is conferred vpon man in this, that Christ would daine to be incarnated. Howbeit our pious Lord is accustomed willingly to bestow the grace of deuotion on those that meditate vpon him, who came into this world to bestow his blessings. To wist Christ is neuer without vndtion, nor doth the thoughtes of Iesus passe without

sweetnesse and deare delight. Nor ought we to doubt but that many, plentifull, and delicious matters of holy meditations occurre to studious soules which are hidde and remoued from the slouthfull and negligēt. Because they are not worthy to vnderstand Christs misteries, who doe not seeke them with humilitie and desire. Whence he himselfe saith to his Disciples. It is giuen to you to know the misterie of the kingdome of Heauen, but to the rest in parables.

3. But the loue of Iesus doth powerfully draw his louers, to ruminate and relish the mellifluous words which doe flowe from his mouth, and to ponder his diuine workes which he atchiued in flesh; sufficiently to consider which, all moments and tymes are not sufficient. For it is familiar with such persons to haue recourse to their most deare friend and Comfortour

Iesus in all their occasions and necessities. Because he is the fountaine of all graces and vertues, who is able with one onely word or becke to reforme all disorders. They receiue consolations from him by diuers meanes, and they often merite maruellous illuminations of mynde, who betake themselves to him with such deuotion and humilitie. And by how much more intimately they conuert themselves to him, they meete with more high excesses of mynde by his heauenly visitations. Greate endeauour therfor ought to be vsed in these holy tymes, and alwayes some holy thinge is to be had in mynde of the law and Prophetes, of the anciēt Fathers ardent desires, of the depth of heauenly Misteries, of the reuelation of future thinges: but yet much more of the accomplishment of all the Promises.

4. We ought also frequently and

instantly to pray, that our affections may be inwardly drawn to Christ, and that the intelligence of spirituall thinges may be opened to vs with the Prophetes. For so it is that we may make progresse in the knowledge of the son of God, and still further increase in his vertues, who for our saluation daigned to become man. O my soule what excuse canst thou pretend, if thou be'st found negligent in the consideration of such multitudes of graces? V what, I say, wilt thou be able to answer to Christ in the tyme to come, if thou art not gratefull for so many benefits, wherewith thou wert blessed with preference before so many Nations and tongues. For how many were they, who neuer knew Christ, or euer heard of him? how many also who contemned him and would not beleue in him? Wheras to thee it was granted not onely to heare and beleue, but euen to reade and vn-

derstand the things which were written and foretold of Christ. Be therfor gratefull to God for the exhibiton of so greate benefits, and be studious in the consideration of the diuine workes. For what euer is written or sung of Christ, is all replenished with spirit and truth, and is brime full of loue and matter sweete delight. There wantes noe of exercising deuotion, nor tyme of holy Meditation.

5. Bookes also are open, and the sermones of Saintes are multiplyed, and all thinges well ordered by our forefathers in point of performance of the diuine office. How canst thou then say I haue no abilitie for holy Meditation, where so many thinges are prepared for the consolation of all the faithfull? This winter tyme withall is verie fit to exercise deuotion in, and to possesse vnitie with our Lord. For though it be cold indeede, yet cannot the fire of inter-

shall loue be hindered or extinguished. Yea the nightes too, which are longer then ordinarie, afford a greater scope to pray and singe: and the verie sharpnesse of the winter shewres, the force of the windes, and the bitternesse of the weather, depriue vs of the opportunitie of gadding abroad. And euen all thinges conspire together to say: let euery one keepe at home, and occupie himselfe with Iesus day and night. Let none stirre out of the dore of his tabernacle, for the tyme permitts it not; but let him keepe the saboth of his soule, and let him prepare, in his hart, a most beautifull *Mansion* for our Lord. For by how much our exterior senses are more recollected and vnited, by so much the spirit within is more at libertie, and more powerfull to contemplate diuine misteries. And now nothing seemes to be wanting saue the grace and vertue of the

holy Ghost, without which our life is fruitlesse, and mans diligence falls farre short. Which if it be present, it speedily transports vs to supernall things, and that suffices the Louer, though he be otherwise ignorant and vnlettered. Yea euen to those that are learned too, the assistance of the spirit is necessarie to true vnderstanding: for without the spirit learning is voyde of effect, and all our prayers want gulse and sauour.

6. Use therfor a greater measure of deuotion in this holy tyme of Christs coming, but especially from the day when the Church begins to singe *ô sapientia*, in the feast of the holy Virgine Lucie. Then ought the hart and soule more affectionatly to be raysed vp to Christ, for he it is whose coming our holy mother the Church desires. For this exclamation of the holy Prophetes, insinuates their infinite great desire, as also the ardent loue

of any affectionate soule desiring
Christs coming; saying, as it were
in her deuoute prayers: ô my most
dearely good Iesus, the true and
eternall wisdom of the Father, who
didst wonderfully create vs, come,
and saue vs fallen soules by a way
yet more wonderfull, according to
thy admirable disposition. Come to
visite vs in the prison of the flesh,
thou that art borne without the
contagion of the flesh: that thy Elect
may be freed, who are oppressed
with the waight of their sinnes, and
greeuously afflicted with the hor-
rour of death. Come to enlighten
the worlds darknesse, and purge
the endarkened consciences, that
the chaynes of their sinnes being
broken, they may reioyce in thy
mercy, and being raysted vp by thy
grace, they may be solaced with the
hope of eternall blessings by thee
ô Iesus Christ the true light of the
soule, begotten of the father from
all eternitie. Amen.



THE THIRD SERMON

*Of the going out to meete, and
the entertaynement of the
Kinge of Heauen.*



AT ô yee daughters of
Sion: behold thy mylde
Kinge comes to thee.
God in old tyme spea-
king to the Patriarckes
and Prophetes, sent many witnessses
before him of his incarnation; and
now he denounceth the tyme of his
coming to euery faithfull soule,
almost in the same words. Denoun-
ce, quoth he, ô yee daughters of
Sion, you that are spirituall, and
haue the spirit of Prophecie: or you
that haue read the Prophetes, and
know the scriptures, denounce, I
say, to the expecting soule, and to

her who ardently desires my coming, that she would open the eyes of her faith, and know that I am presently at hand. For such a soule I seeke as desires to see me, and hath her thoughtes set vpon me. I crye out to her againe and againe not to waxe dull through heauines of mynd, but that she should watch, ryse vp, and expect. Let her therfor pray and reade my letters, which I sent her from Heauen, let her be frequently attentine to them, and recreate and comfort her selfe in them, till I come; nor let her desist from praying and desiring, for I will shortly come, without delay. I haue indeede protracted tyme for a long space, I would not presently come, yet haue I sent many and solemne messingers before me; by them I often signified, and announced my coming, that I might stirre vpp a greater desire, and magnifie the ioy therof.

2. For it is the custome that when a great king is to come any where, he is to be receiued with a great desire and longing. He therfor who earnestly desires me, shall haue more ioy in my presence I being once come. But he that is addicted to the world, hath no power to desire me. Marrie he that contemnes all wordly consolation, flies distractions, and recollects himselfe in his owne hart, desiring eternall things, loathing things present, he, I say, earnestly desires to haue the day of my visitation, and houre of the coming of the *Holy of Holyes*, and the glorious presence of the King of heauen advanced; saying: come o Lord to visite me in peace, that with a right hart I may be ioyfull in thy presence. Come ô the desire of my hart, the light of myne eyes, and my Peace. Thou art my hope ô expectation of Israel. In thee I haue put my trust, let me not be confounded

in my expectation, because I haue lifted vp my hart to thee with a feruent desire. To one that so desires me, and expectes me from day to day, quickly will I appeare, and manifest my selfe vnto him: for I am his Lord God who spoke to him in my Prophetes, and euen to this houre I speake to all, yet more particularly to my faithfull friends, but singularly to him who loues me in a speciall measure about the rest; receiues me more teuerently, with a greate desire to leade me into his hart. And now I am neere at hand, saith our Lord: now my tyme is accomplished, I will no longer delay. I will fulfill the word I spoke: I will satisfie the promise I made. I will not permit the longing soule any more to languish. What she desired shall be granted; what she wished shall be performed, because I, euen I who said it, am here-present.

3 Exulte and reioyce ô faithfull soule because the king is come downe to thee from Heauen. This is indeede thy Lord God, thy Creatour, thy Redemour, so long expected, so ardently desired, and now at length readie to come. Feare not ô thou daughter of Sion, behold thy king comes. Behold the Heauens out of which he departs: behold the world into which he makes his entrie. Behold in his right hand a firie Law, in his left richesses and glorie. Loe Angels and Archangells round about him. Before him Prophetes, neere him Apostles, after him innumerable Quires of saintes. Obserue how great he is who enters whom the Dominations run out to meete, and all the Powers of Heauen attende. See how pious and mylde he comes; a poore and humble king in his humanitie, who shall iudge the vniuersall world in equitie. Blessed are the eyes which

see these thinges, and consider the wonders of the eternall king to their owne edification. For they shall not in them discover the pompe of this world, but all humilitie, and myldnesse in the coming of so great a kinge. Blessed be all those who haue the eyes of a spirituall vnderstanding; and in the light of faith behold the light of eternall truth.

4. This visible world indecde is seene with the eyes of flesh, euen by infidels and pagans theselues. But this inuifibile Creatour of the world is seene with eyes of the mynd by all the faithfull of Christ, who loue him with their whole soules: for to belecue in Christ is to see him in mynd; and ardently to loue him is to lay hold on him and enioye him. So did the old Patriarckes and Prophetes see him, who longe before his comming foretold and Prophesied many things of him. Thence were the Prophetes of old called

Seers

feers, because they foresaw what others knew not, and were carefull to deliuer them ouer to the vnlearned by word of mouth and writinge so we also, ô my soule, see Christ too, we, I say, who after the Incarnation became Christians: because what soeuer we reade or heard of him we hold constantly in our hartes: and all which the Prophetes truly foretold, and the Apostles powerfully confirmed, we confesse, prayse and preach. Blessed be their eyes therfor, who though they saw not Christ in flesh, yet they faithfully beleeeue in him, deuoutly venerate him, chastly loue him, and ardently desire to receiue him.

5. Behold our kinge comes to vs from Heauen, let vs ioyfully run out to meete him, and let vs receiue him with deuoute imbracements. Let the heauens, that is, high Contemplators, reioyce; and let the earth, that is, the simple who follow

the actiue life, exulte before the face of our Lord; because he is come, he is come to saue vs, and to bestowe himselfe vpon vs. Singe prayse yee mountaines, and Doctours shewre downe the sweetnesse of the word, and let the hills flow with milke and hony, for the spirituall consolation of vs all. Let the trumpet sound in Sion, to call vp all that sleepe, and let the dispersed be gatherd together in one. Be the pusillanimous comforted, be the sorowfull solaced ad the infirme strengthened. Let all the world meete together, each one hastening from his home, because it is a greate day in Israel, a day holy to our Lord; I, the festiuall day of the King of glorie is at hand. Reioyce Hierusalem, and assemble your selues o all yee faithfull who loue Iesus Christ the ioy of all that loue him: because he comes not with noyse, nor appears in visible state-

and pompe; but you shall see him interiorly in the spirit of lenitie and myldnelle. Let all the people, Tribes and tongues therefore reioyce, and make preparation. But thou ô deuoute soule, thou daughter of Sion, whose whole aymes are turned vpon God alone, thou, I say, exulte more then all the rest. For it is denounced to thee by the Prophete from our Lord, to thee it is signified in a speciall manner, thou art friendly called by name, to heare, and see, how he that comes is qualified: behold thy king comes to thee. Behold thy kinge! not a terreane, not a temporall, not a mortall, but a celestiall an eternall and immortall Kinge. Behold he comes, not to raigne ouer the world, but with his blood to saue it. Behold thy kinge! not the king of the Romanes, or of the French; but euen the kinge of Kinges, and Lord of all Lords: By him kinges doe raigne in this world,

and without him none are crowned in Heauen. He is the verie king of heauen whom thou seest, and he comes not to take this earthly, but to giue a heavenly kingdome. He will make him raigne with himselfe, who chuseth to serue him, but he that is so vnhappy as to contemne to obey him, shall be excluded from his kingdome. Behold thy kinge! whom thou desirest, thou louest, in whom thou beleeuest, in whō thou hopest. He is Kinge in generall to all creatures; but he is thy king in particular by Loue, in qualitie of thyne owne Spouse, and familiar friend. Thyne, I say, because he is more sollicitous for thee; more vigilantly attentiuē to thee, more affectionatly addicted, more closely vnited vnto thee. So that thou mayst pronounce with truth, *My kinge, and My God*. To witt, he loued thee from all eternitie, and now in tyme to redeeme thee, and saue thee, he

comes from his regall Throne in Heauen. In whom if thou wouldst glorie, I know not how thou shouldst be sad, or despaire.

6 For he it is that is the Kinge and Gouvernour of all; and what he powerfully made, he doth most wisely gouerne. So that he is worthily called the Kinge and Lord of all, but thyne by the speciall grace of benefits bestowed vpon thee. Heauen and earth depend vpon him, and by his commande euery creature is gouerned. None cā resist his power; All things are disposed by his wisdom; his wisdom and power are with him, and he made all things, nor is there any end of his greatnesse. O how high and immense is he aboue all kinges and Princes, of whom the Prophete speakes in the Psalmes: *But God, our kinge, before all Ages wrought saluation in the midst of the earth.* Behold he comes! he comes, not in gold and siluer, nor clad in

purple and silke: not with trapped horses, or in shining armes, not in the sound of trumpetts and harpes, but in humilitie and pouertie, in mildnesse and charitie, that he may rather be loued then feared, that he may rather allure sinners to him, then driue them from him.

7. But for what comes he? For his exceeding great charitie wherewith he loued thee, that he might redeeme him, whom he knew to be lost. He came for thy necessitie and frailtie, which is but too greate. He came to free thee from sinne, and to purge thee by the effusion of his pretious bloud. He came to enlighten thy ignorance, and to shewe thee the way of truth. He came to assiste thy infirmitie, and to teache thee patience in aduersitie. He came to wayne thee from the loue of terrene things, and to rayse thee vp to the loue of heauenlie things. He came to preach vertue, and to

put a periode to vice. He came to infuse grace, and to reioyce our harts with the delight of celestiaall consolations. He came to replenishe thee with all good things, and to deliuer thee from all euil. He came to conferre eternall beatitude vpon thee; and to suffer temporall miserie for thee. He came to bestow all he hath vpon thee, and aboue all his other presents, to permitt himselfe to be inioyed by thee for euer. For, that thou mightest eternally reioyce, he came to vndergoe labour and sorowe. He came to be impou-
erished that thou mightest be enriched. He came into banishment that thou mightest raigne. The way came to the errant; the truth to the ignorant; life to the deade; light to the blind: The Phisitian to the sicke: the Confortour to the comfortlesse; the Redeemour to the sentenced; the Reconcilour to the seduced; a Sauour to the despairing

man. Behold for what he came, and how much he bestowed vpon thee by his wholsome coming.

8. He sent not an Angell, an Archangell, a Patriarcke or Prophete; but he himselfe, the kinge of Angells and Lord of Prophetes, came to deliuer thee; because he is thy Lord God who made thee. To witt alas! all the kinges and Prophetes who came before him, could free none out of the handes of death or conduct them to eternall life. But this most potent and magnificent kinge for euer and euer, will deliuer his People, he will breake the chaynes of hell, and conduct his Elect into Heauen. O that thou didst well vnderstand, and diligently pondere of what and how great Maiestie that king of glorie is, thou wouldst lift vp the gates of thy hart most affectionatly, and wouldst leade the king of eternall glorie into thy hart: because it is but seemely

to conduct such, and so great a kinge, with the greatest exultation possible, with huge honour and solemne preparation: for if any kinge of the earth or some one of his Princes, had signified to thee: to morrow I will be with you, provide a lodging for me, I haue a resolution to make some stay with you, how solicitous, I pray, would you be; and what admirations would you make? And now the king of Heauen sends you downe word by the Prophet, saying: Make readie for the coming of thy God ô Israël, because I will come, and take vp my mansion in the midst of thy hart. Adorne therfor the brid-chamber of thy hart to receiue this Guest, who doth not onely desire to come to thee, and to dwell in thee, and there to repose, as in his wedding-chamber. Happie is the soule which is deemed worthy of the coming of this greate guest, and who with her affectionate desires

is able to draw him into the most secreete closet of her hart, whom all the creatures are not, in respect of his worth, capable of; that she may take so much a more happie repose inwardly, by how much more absolutely she delights in nothing outwardly. I, happie soule indeede, to whom the highest vouchsafes to come from Heauen, our Lord the kinge of kinges, not to iudge or terrifie, but piously to visite and comfort her, as one, well knowne to him, and preelected by him: for the milde Kinge comes to visite and comfort all the mournefull of Syon; to giue peace to the inhabitantes of the earth; to differre his strict iudgement; to tender downe mercy before hand; to pardon sinners; to receiue Penitentes; to giue gract to all; and finally to bestowe life everlasting vpon all that expect his saluation. Amen.



THE IV. SERMON.

*This Meditation or Sermon may
be applyed to any feaste of
Christs Natinitie, and the
feastes of the soule.*

LI G H T comes into
the World. Assiste me
omnipotent Father,
that according to my
harts-desire some de-
lightfull and deuoute matter may
occurre to me in my Meditation, of
the solemnitie of this dayes feaste, of
thy most dearely beloued sonne our
Sauour Iesus Christ, which may
excite my drowlinesse to deuotion
and thankes giuing. Illustrate my
hart with the inuisible light of thy
wisdome, who madest this most sa-

cred night waxe cleare and bright
vpon the ryſing of the true light, and
didſt decree that this ſolemne day
ſhould be kept with feſtiuall ioyes.
Nor will indeede any thinge be de-
lightfull or feaſt-like to me, vnleſſe
firſt thou thy ſelfe illuminate my
mynde, that being calmed from the
noyſe of vices, it may be transpor-
ted with ioy in contemplation of ſo
great a ſolemnitie. Happie feſtiuitie
when as well the ioy of the mynde
is felt; as the ſoule which is inuited,
is plentifully feaſted with ſpiritual
iunketts. For no feaſte is a feaſte to
me which is not ſuch in hart. But it
is therfor frequently kept exteriourly
that it may be celebrated interiour-
ly with more grace and delight. For
externall feaſtes, are the incitemen-
tes of internall feaſtes, and certaine
preſages of eternall ioyes. When
therfor my interiour man doth well
acorde with thoſe exteriour feſtiui-
ties, then it ſeemes not to me to be

a simple, but *a double* feaste: because what is kept without is more holily kept within. There is also a *More then double*, and a *solemne* feaste, as is best knowne to the spirituall and deuoute soule which is wonte to celebrate such feastes in spirit and truth. For the spirituall man iudges all thinges. And how much one feaste of the mynde differs from another, and excelles in spirituall delight, she best knowes by a delicious and learned experience, to whom Iesus doth vouchsafe to come, and manifeste himselfe vpon the festiuiall day. For it is of him that the principall feastes are solemnised, and blessed is that soule, whom he runs out to meete, and ioyfully permitts to see him. And as I conceiue the soule is not alwayes drawne, with one and the same sense of deuotion, but is visited diuersely by her beloued: and therfor the varietie of Ecastes may fittly be discerned ac-

according to lower or higher visitations. So that then the soule keepes *a double* Feaste, when according to the Prophete Dauid, both the soule and body exulte in the liuing God: while so much ioy is perceiued to be infused into the soule, that a man cannot cōteyne himselfe, but it must needs breake out as well in words as actions, and he is ouerjoyd in singing Hymnes and Canticles deuoutly to God. But then *a more then Double* is celebrated, when the interiour man's holy drunkenesse is in such excessse, and his exteriour sensible mirth is so greate, that humane infirmitie is not able to comprehend and support it, so excesssiue great is the heate of Loue! Nor can it be expressed by any helpe of words, what a soule visited by God in such a Feaste experienceth to passe in her selfe. Nay if any such things be graciously grated to be felt from aboue, they ought rather to be buried in

silence, then published by words. The soule in a secrete manner conferres of them with God alone, who better vnderstandes her by her onely silence, without any vse of wordes. For then ought all creatures to be silent, when God speakes to the soule about the reache of nature. And then too she is best taught, when in this sort she hath speach with God alone. O Doctour *Truth*! how quickly and perfectly is he imbued with knowledge, to whom thou dost manifest thy selfe? In this Feaste the Altar-peece is discovered, and the Saintes reliques are exposed: because the hidden passages of holy scripture are layd open to this louing soule; and the secretes of the heauenly Land, the state of the Saintes, and eternall rewards are reuealed to her for her speciall consolation.

3. O great and ioyfull Feaste, which not all, but a few onely are

permitted to celebrate! How farre are these holy celebrations remoued from the louers of the world? who relish nothing but terrene things, and regarde nothing but what is exteriour. What euer shins not outwardly, is reputed a follie and as nothing to them. They wonder how vertuous people are able to giue themselves ouer to God, and abstayne from carnall pleasures; because they are ignorant, what great spirituall consolation they haue, and feelee interioarly, who for the loue of God renounce all worldly pleasures. And such persons are ignorāt and erre, because they seeke and loue nothing but visible things.

4. But when is it that the *solemne Feaste* of the soule is kept? I wishe hartily any onē did know, and would conuey that knowledge to me, if happily so high a secreete can be knowne, which is so farre placed aboue all the foremētioned solēnities,

• If therfor the soule be at any tyme raysed into a transporte of maynde, as being forgetfull of all thinges present, and euen her selfe withall, remayning myndfull of God alone; and being freed from all corporeall imagination, passeth ouer into the abisse of Diuine light by diuine speculation; who will deny that this soule keepes a solemne Feaste, who being illustrated with the eternall sunne beames, remaynes so delicately suspended about all created thinges? For all this seemes rather to belonge to the glorie of eternall Beatitude, then to the miserie of this present life. We haue now therfor rather the name and memorie of a solemne Feaste, then the true experience therof: because the perfect brightnesse therof is rather reserved for the Saintes in Heauen. O the Feaste of Feastes where men and Angells being gathered together doe vnanimously praise God trine

and one. O how solemnely they there singe, how deliciously they swimme in ioye, where they alwayes haue God present, clearly behold him; and ioyfully contemplate him; To witt when I reflect of that Iubilation, and that perpetuall heavenly solemnitie, the most harmonious assemblies of this present tyme are out of tune to me.

5. Whensoever therfor we celebrate solempne feastes here below, all the seruour and bent of our deuotion ought vehemently to aspire to, and ayme at, that solempne and eternall Feaste which can neither be expressed nor conceiued, so excessive great it is! Whence it is that all our Feastes are rather to be rearm'd certaine forerunners of those eternall solemnities, then true Feastes indeede. Howbeit here they are begun in the light of faith, but there they are all accomplished in the light of glorie. For there the Angelicall pray-

ses, and sweetest harmonie of holy soules are heard. There doe all of them vnanimously reioyce in the presence of their Creatour. As to vs, we are verie happie, if at any tyme we may taste some smale droppe which fall from thence. Who would not be ouerjoyed to be amongst those Quires of Angells while they sing their well tuned Hymnes? Where there is no iarring of voyces no dissolute lightnesse, no employment retarding, no necessitie importuning, no passion infecting, no imagination distracting, no occasion of disturbance, no subiect of temptation, no negligence, no confusion; no labour, no tediousnesse, no werynesse: but high peace and tranquillitie: excessive ioy, and mellifluous sweetnesse: admirable concorde, and God like brightnessse, absolute felicitie, and perfect securitie.

6. O how short and smale is that

which we performe in our solemnities, how imperfect and obscure is that worshippe we exhibite? For as long as we liue amidst the darknesse of this corrupt life of ours (our corruptions,) as long as we beare this mortall body about with vs, we hardly in a manner discouer any thinge of the light of immortalitie or of the incomprehensible spirit. For in one poore day and a night our solemnitie is well neere run ouer, nor can our infirmitie indeede subliste any long tyme in deuotion. And I wishe to God that the most part of the tyme were spent in spirituall harmonies, and that we had lesse of the frequent resort of externes. The truth being well considered, it is too cleare how imperfect our solemnities are, how loude soeuer we singe, or ringe the bells, yea and what internall ioy and iubilation soeuer we vse: because this present ioy of ours, is forthwith distra-

cted by diuers obstacles. Nor is it any great wonder either, since we are but strangers, and pilgrims vpon earth; and the whole tyme of our pilgrimage is fitter for teares then ioy: and the celebrating of feastes belongs rather to the Citezens of heauen, then to the banished sonns of Eue.

7. Yet least we might be deiected and oppressed with our present misery; and become forgetfull of the diuine benefits, the diuine wisdom provided, and our holy mother the Church instituted, that the solemnities of Christ and his Saintes should be kept euery yeare with the feruent desire of the soule, to thend deuotion might be excited, faith increased, and charitie inflamed: for festiuall dayes are kept with more deuotion, and God is more worthily honored in his Saintes, when a man makes more progresse in his spirituall affaires, and more ardently

breathes after the loue of eternitie. For therfor the light (Christ) came into the world, that he might shew vs the way to Heauen; that he might inflame our hart to loue him, wayne vs from all earthly things; indowe vs with the light of wisdom; and disperse the mists of ignorance, finally that he might make vs one with him selfe partakers of his kingdome, sonns of grace, cōsorts of his eternall glorie, O glorious light begotten of the Father! O Glorious wisdom of God borne of the Mother this very night. Grant vs grace deuoutly and worthily to render thee thanks. O thou highest inable vs to singe Psalmes to thy name, reuerently to bow, reuerently to kneele, worshipfully to adore thee, and solemnely to singe to thee with thy Angells, *Gloria in excelsis*: for Laude and honour, ô Lord, are due to thee, who for our saluation, hast dayned to become incarnate. Amen.



THE V. SERMON.

*In the night of Christs natiuitie
of seeking Iesus.*



SEEKE our Lord whilst
he may be found: call
upon him whilst he is
neere at hand. Ryse vp
all you that are Christs
faithfull seruantes run all together
to this great solemnitie of Christs
Natiuitie. For now the most sacred
night is come, in which the Redee-
mour of the world, Iesus Christ,
daygned to be borne of the glorious
Virgine Marie. Ryse therefore all of
you, and watche. Prepare your har-
tes, and pray. Our Lord is come,
come yee and adore. Seeke Iesus, and
you shall find him; knocke at the
gate, and it shall be opened to you;

enter into the place and you shall behold him. Our king is come, *our Christ is borne to vs.* Come let vs adore him, and fall downe at his feete: for he it is who made vs. Come Angells and Archangells, come and singe, exult with ioy, and sing Psalmes. O you iust reioyce in our Lord; singe a Hymne to our God: publish his workes among the gentiles. Our Lord is with vs, lets not feare. Our God is come in flesh, he is now with vs in his humanitie, who is neuer absent in his diuinitie. Come great and smale, old men and Ancient Fathers, young men and Virgines, come sing a new song to our Lord, because this day he hath wrought wonders. Lift vp your harts and hands to heauen, and aboue all ioy, giue glorie to his prayse. Our Lord is with vs, be not sadd. O you electe of God, putt on your garments of ioy and gladnesse. Cast away the workes of darknesse, and
putt

putt on the armour of light, let vs watch in this sacred night as on a bright day. Let vs reioyce, and spring againe with ioy; let vs sing and sound out Hymnes, with ioy and Iubilie to God our sauour. Let vs present him with our vowes, let our words testifie to him our obsequiousnesse. *Our Lord is with vs;* lets vs not depart, lets not waxe wearie, but stand to't manfully, and sing to him with alacritic.

2. Now that the Angells singe in heauen, and that the voyce of prayse resounds aboue, who is able to sleepe? who would loyter in his bedde, when euery soule longs to be in iubilation with *Iesus*? who would not this night ryse with great courage and desire, when all thinges seeme to abound with ioy? And thou therfor, ô daughter of Sion, reioyce and be glad, and thou ô Hierusalem make iubilation, because true peace is come downe

from heauen this day, to pacifie, and repaire what is in heauen, and what in earth. This day true light shined vpon the earth, that it might illuminate all men beleeuing in him. This day great ioy is made in Israel, because Christ is borne in Bethleem. This day the heauens are mellifluous all the world ouer, since from the mouth of the learned Doctours most sweete words doe flowe, wherby the infirme are recreated, the deuoute person is comforted, the ignorant instructed, the slouthfull incited, the faithfull encouraged, the incredulous confounded.

3. This day the Angells exulte, the Archangells reioyce, and all the iust are replenished with deuotion and spirituall ioy. This day, night is turned into day, and into a great brightnesse, because light shined in darknesse to the right of hart: to witt our Lord, who is full of mercy and compassion. May this night be

blesſed for euer, and be numbred among the ſolemne dayes. Let them bleſſe it, who are wonte to bleſſe the day, and let all the ſonns of light prayſe him, becauſe in it, Chriſt is borne, the ſon of God, the light of eternall light. Let not this night be layd aſide, and left alone, and be deuoyde of laudes and prayſes. Be it not obſcure and darke, but enlightened from aboue, and let numbers of lightes be lighted in the Church vniuerſallie. Let nothing be omitted which may contribute to the beautie therof; but let its prayſes be continued euen to the ryſing of the ſunne. And when the day growes cleare, let the ſunne of Iuſtice ſhine which is conceived in the harts of of all that loue him, and let a new deuotion be again, and againe ſtirred in the hart of all that keepe holy this ſolemnitie. This day appeares a day of Sanctification, let all the faithfull reioyce, becauſe it was

long since foretold vs: *Be light made and light was made.* O truly blessed night which was illustrated with the birth of true light, and adorned with Angelicall streames of brightnesse, by whose songes and prayses it is rendred glorious to all the faithfull of the vniuersall world. O truly most blessed night, brighter then all the nightes of all Ages, which was made happie by knowing the tyme and houre, when the sonne of God, indued with our frayle body, issued out of the Virgins wombe. O sacred and vndefiled Natiuitie, which a Virginall fecunditie bestowed vponvs! O fecunditie outstripping the bounds of nature, which a Virginall puritie adorned, and the Highest made choyce of, that mortall man might be saued! O blessed and ioyfull natiuitie which changed the curse of our first parents into heauenly Benedictions, and their sorowe into eternall ioy. This night

is deservedly venerable and amiable to all men, wherein Christ daigned to be borne to deliuer all men.

4. Blessed be therfor the Holy Trinitie, by whose goodnes and counsell, mans dignitie was repaired, and the diuells craft ouer-topped. I blesse thee ô God the Father who sent thyne onely beloued sonne into the world for our redemption. I blesse thee ô thou onely sonne of God, Christ Iesus, who assumed our nature to redeeme mankind. I blesse thee ô holy comforting spirit who gloriously and wonderfully accomplished all the Mysteries of our Redemption from the begining euen to the end. Be infinite prayse and glorie giuen vnto thee, Thyne be honour and power, ô supream and sempiternall Trinitie, by whose prouidence and ordinance this ioyfull and solemne festiuitie was bestowed vpon vs.

Amen.



THE VI. SERMON.

*A deuoute visite of the new-
borne child Iesus.*



*A*VE you not seene
him whom my hart
loueth? I speake to you,
ô holy Angells, tell me
what you know of my Iesus. Where
is the litle one which is borne to vs?
Pointe him out to me whom my
hart loues. Or, if you will not doe me
that good office, doe it at least by
their mediation, whom you haue
iudged worthy. I speake to you, ô
shipheards, telle me what you know
of my Iesus. Where is the litle one
who is borne to vs? What denoun-
ced the Angell to you? *I announce to
you, quoth he, a great ioy, because
this day a Saviour is borne to you,*

who is Christ our Lord, in the Citie of David: And what signe did he giue you? *you shall find*, said he, *the infant wrapped vp in clothes, and layd in the manger*, And what sung the holy Angells? They sung *GLO-RI A in excelsis DEO*. And then what did you? Presently with great speede and ioy we ran away to Beth-leem and we found Iesus lying in the Manger. O me, what is this I heare? how sweete and delightfull is that which I vnderstand! I care no more now, I will run, and see this child before I dye. But stay a while, I pray, and I will goe with you, and we will but all of vs take vp one Inne. And ô all yee Angells of God cō-curre yee all in this to leade me the straight way to the cribbe of Christ,

2. O Ioseph and Marie, ô open, open the dore of my beloued, that so beeing entred into his Tabernacle, I may adore his sacred foot-stepps. All the kinges of the earth

had a longing desire to see the face of Salomon, and to heare his wisdom. *And yet loe, here is more then a Salomon here!* Permitt me therefore to enter in, that I may kisse the foote-stoole of his feete ouer and ouer againe. For this is he of whom the Prophetes foretold; the Angells announced; and the liuely and deuoute Shipheards visited. This is he whom I seeke, whom I loue, whom I desire to behold.

3. What art thou affrayd of my soule? Crye out aloude, aske, knocke, cease not till the gate be opened. Enter into the place of that admirable Tabernacle, euen till thou come to the house of God. Approche with confidence, and putt thy selfe cordially into the compaignie of the poore new borne infant; for he will not repulse thee, nor driue thee away but admitt thee with silence and shew thee his grace. Feare not in the presence of the poore weepeinge

babe in the stable : he weepes not for the incommoditie he suffers, but for thy sinnes. For he comes to seeke thee, not to loose thee. He comes to saue, not to iudge thee. He comes to loose thy shakles, not to bind thee. He comes to suffer misery, not to inflict them. His ayme is to free thee out of Gaole, not to imprison thee.

4. Why dost thou quake vpon the aspect of a fillie poore child ? oh he's God, say you, and in his hand is power and principalitie. Its true indeede, but he comes not now to iudge, but to pardon sinne. He publisheth mercy, suspends reuenge. He offers grace, differs wroth. He shewes loue, excludes feare. He couets rather to be loued thē feared. Say then, thou art welcome this day ô my sauiour, for thou art my Redeemour ô my Lord God. O too too wishfull and amiable child, shew me thy mercy, who am not yet ca-

pable to behold thy glorie. Lend me thy right hand, who am not able to support the left of thy iustice. Euen for thy endlesse mercys sake blott out myne iniquitie. I am sicke and full of sores, ô cure my soule. I am blind and naked, enlighten my darknesse, and adorne me with true vertues. I am witherd away and lame, water my face with teares, and direct all my stepps in thy pathes. My hart saith to thee, that my face seekes the out: I desire, ô Lord Iesus, to see thy face: and deuoutely to visite thee with the Angells and the shipheards: for thou art the saluation of my contenance and my God, who ought to be loued by me incomparably, and aboue all other things

5. None is fayrer then thou, none more amiable, none more noble, none more holy. Thou art wiser then all the wise: richer then all, greater then all. Thyne are the Heauens, and

thyne the earth, the sea, and all
conteyned therein The day is thyne,
and thyne the night, sommer and
winter thou framedst, and orderest
all things in their certaine and set
tymes: thou I say, who wouldst be
borne in the obscuritie of the night
and in the rigour of winter. O the
vnspeakeable loue of God and of
my Lord and master Iesus Christ
weeping in the Cribbe, whom all
the Angellis of Heauen doe prayse
and adore! what huge measure of
thankefulnesse am I oblinded to ren-
der to my most deare Lord, my
Sauiour and Redeemour, who was
borne for my saluation, and refused
not, like a sillie poore man, to take
vp his lodging among beastes in a
stable. Certes I haue nothing of
worth to present, yet must I not fayle
freely to offerre thee a Good will, as
a testimonie of my loue and gratitu-
de. And what more? shall I chuse
to singe with the holy Angells? or

shall I move out of compassion, by reflection of the weeping child's teares? Both best likes me: both partes I must performe, and so as well weep with Iesus, as with the Angells sing Iesus his prayes. From this moment my resolution is to performe all this to Gods glorie, and to humble my selfe before the eyes of his Maiestie; who humbled himselfe even to the shape of a little weeping infant.

*A stay, at the venerable Cribbe
of Christ.*



How reuerend this place is, truly this is no other then the house of God, and the Gate of Heauen. Enter in, goe in my soule. This is the little poore Pallace of a king. Begge here for a lodging, take vp thy residence, stay with Iesus and

Marie, and solemnise this dayes feaste with them. Inquire for noe other Inne, but resolute humbly to stand or sit here, this day, neere to the cribbe. It is Good for thee to be here, yea much better then to dwell in the guilded roofes of kings. The inhabiting of this meane cottage, and the societie of the three inhabitants, should yeald thy hart a large proportion of content. For albeit these poore pauements, if their vilenesse be looked vpon, doe but litle please, yet are their inmates wonderfull noble, if we contemplate their patience and vertue. Here therfor shalt thou this day dwell, here shalt thou abide, here shalt thou perseuer.

2. But lets enter further in, and more diligently contemplate the structure of this place. Inquire and carefully obserue, where that venerable stable is situated, which lodges the worlds Creatour, lodging God.

achild, a heauenly treasure, the price of our Redemption, the ioy of men and Angells. Behold how God-man being borne, lowly lyes wrapped vp in swadling clouts, and keepes silence. How he liues most poorely, and obscurely in this strang place who together with his heauenly father bestowes all thinges about. Imbrace this noble stable with the armes offeruent loue, and bestowe frequent kisses vpon it; and then cast thy selfe humbly downe at Iesus his feete. *Adore God here!* here deuoutly mone. I, here watch, pray, herereade, here singe, here singe Psalmes, here shout for ioy, here dance with all your soule. If you suffer any sorow or greiuance declare it to this child: disclose the desires of your hart to him, and acquainte him with all that concernes you. This sweete and louely babe, will teach the mild his wayes, and will admitt of the prayers of the humble. He can cure

the infirme, heale the contrite of harte, and tye their scarrs together: he can pardon those that mourne, and free from all passions. Present thy hart to this babe, and beseech him to write his most sweete name therin. Bestowe on him all that thou hast; and be wholly his, from this present moment for all eternitie. Iesus his eternall and immense loue, will effect this happie worke, that thou mayst relinquishe thy selfe, and loue Iesus aboue all thinges.

3. Behold now, ô my soule, and considere what abundance of riches and glorie are here to be had. I regarde not transitorie treasures, nor wordly contentement, but I looke vpon the wisdome of God incarnated, the child-bearring virgine, Ioseph seruing, and the Quires of Angells assistinge. *For truly our Lord is in this place.* And my aduise is, that you departe not hence in no

wife, For where, I pray, can you find, what here you haue alreadie found? if you searche all the world ouer, you shall neuer meete with so blessed a compaignie, so holy a Conuent, so vnanimous a congregation. The most holy in heauen are here assembled together; though by worldlings they are neglected, and sett at nothing. For in the whole world such wonders are not wrought, nor such rare nouelties seene, nor so delightfull ioyes heard of, as are in this lowlie cottage, where Ioseph, Marie, and the childe Iesus layde in the manger, keepe their residence. For here God and man, mother and virgine, the old of yeares and a child are ioyned together.

4. Considere what this so huge dignation, pietie, lone, humilitie, pouertie, sweetnesse, grace, and excesse of mercy would saye. Turne ouer all the ancient monumentes

which prophetic of Christ, and obserue how this day all the testimonies of the scriptures, and the deuoute desires of the holy Prophetes are fulfilled. Marke also the pious obsequiousnesse of the most blessed virgine mother; how infinitely she exultes in mynde with her noble childe; note withall in what a sublime contemplation she is, to see the sonne of God borne of her selfe, and placed before her in the manger. In this sorte run ouer and consider all, as though thou wert personally present at euery one of them in particular. For we ought not to haue lesse affection and deuotion to these things, though actually past, then though we did behold them done before vs at this present moment. Lay vp therfor in the closet of thy harte this holy remembrance, renewed euery yeare. Yea let vs not onely call to mynde Iesus borne and layd in the māger, once euery yeare,

but let it frequently come in amongst all your exercises. Great wisdom, great puritie and patience may be learnt of this blessed babe, which may suffice to edifie the whole course of your life. Because euery action of Christ, is our instruction; and euery sufferance of his, is our consolation, for he is made saluation, and redemption to thee and all the people. He teacheth thee more forceably by his exemple then by his worde, and perswades more efficaciously by his owne workes, then by the actions of others.

5. Let therfor the sacred natiuitie of Christ be alwayes new to thee, nor permit so great a feast euer to passe by without an attentieue consideration. And albeit the exterior veneration passe with tyme, yet let not the diligent consideration of it departe from thy hart. Be not therfor, my poore and miserable soule, vngratefull to God for this grace; thou

who wert so diligently sought out, so mercyfully drawne, so sweetly called, so midly visited, so plentifully replenished with ioy. It were a cryme for thee to be sadde, when life is borne, and when there is reioyceing euery where. *This day litle Iesus was borne to thee; this day a sonne was giuen to thee*, that with him being a litle one, thou mightst also become a litle-one; with a poore one poore; humble with one humble, patient with one patient, myld with one so heauenly sweet and mylde. Bowne downe therfor to him humbly, submit thy selfe to him willingly, that so thou mayst be exalted with him eternally, who (to witt I. Christ the sonne of God) to gather together litle ones, came downe from the celestiall seates aboue.

6. Gather now in this smale space of tyme, what may be vsefull for thee all the course of thy life. How

knowest thou, but this may be thy last feaste in this world? And I would to God thou wouldst now celebrate this so deuoutly, that thou mightest repose a greate confidence in Iesus, that in the end of tyme thou mightest merite to goe with him to the eternall feaste. Noe doubt but a strict accompt will be exacted of thee, how perfectly thou art conformed to him in thy life. Whist thou haste yet tyme then, and meanes to aduance thy selfe, haue a care not to suffer him to passe by without aduantage to thee, but endeavour to contract so absolute a league of freindshippe with him, that thou mayst be numbred amongst his choyce friends. If Christ were so good and gracious as to performe these things for thy saluation, be not thou so farre wanting to thy selfe, as not to take them diligently into thy consideration. Christ is silent in word, but his workes speake. His

tongue keepes silence, but his tender members make deare expressions: so doth also his humilitie; so doth his extreame great want. The Virgine Marie too keepes silence, but so doe not the elements. Iesus lyes hidde in the cribbe, but he is published by the Angell. He appeares vile and abiect in his cloutes, but he is declared pretious in his signes. Herode is troubled at the newes, but the shipheards run to finde him. The Scribes and Pharisees disdaigne him, but the three blessed kinges adore him.

7. Obserue in him therfor not onely greate and sublime thinges, but small and abiect thinges withall: for in both natures he appeares a greate Lord and exceedinge laudable: being high aboue all the Angells, and the most humble amongst all men. Humane thinges are ioyned with diuine, high thinges with lowe, pretious with vile, litle with such as are magnifi-

cent, and the faithfull ought to venerate them altogether with a due honour. Let not therefore the cloutes scandalise thee, which preache the sonne of God's humilitie. Neither be thou troubled at the sillie cribbe which the kinge of kinges and Lord of Angells made choyce off for his Pallace. Considere not what is glittering to the eyes of fleshe, but how great a Mysterie of mans saluation is here performed. Looke vpon Iesus and Marie, the Lord and Lady of the vniuerse, who haue no cares comon with those of secular persons. Here are here noe stately Pallaces, but celestially solaces. The sound of the trumpet and Harpe are not here heard, but the melodious voyces of the heauenly Quires. I wishe you did feelee in spirit, that you were present to all these, and that elsewhere there is no liueing. Gods word is now neere to your mouthe, prouided onely you seeke

him with a right hart : For now he is found in his mothers lappe, who was in the bosome of his father from all eternitie. The great God is now become so neere to thee, that thou mayst imbrace him as a litle child, beare him too and fro as a tender babe, because the Word is made fleshe, and dwells in vs. Lo, he whom the whole world is not capable of, lyes a poore creature in the stable. And he that beares, in the vertue of his worde, is borne by his mother. He whom the Cherubins and Seraphims doe prayse, is fedd with a litle milke! Which of all these thinges are not equally admirable, and amiable?

8. What canst thou desire more? how could he either be more neere thee, or more like thee? Behold thy bones, and thy fleshe. Thy God is become thy brother. Who euer saw or heard the like wonder? Woe be to thee if thou euer dost departe.

from him. And happie art thou, if thou hast recourse to him with thy whole hart. Approcheto the throne of his grace with confidence: for though he be poore in worldly riches, yet are all the treasures of the wisdome and knowledge of God hidden in him. Prepare therfor cleane lipps to kisse him: washe thyne eyes with teares to behold him; purifie thy hands to touche him: spread out thy armes to embrace him: and humbly bowe thy knee to adore him. O that thou hadst now a neate coffer, all beautifully curiched with gold and diamonds, that therein thou mightest conserue and keepe God, a new borne child. But there is no coffer so fitt andworthy to receiue God a child, as thy hart purified from all malice. For herequires no outward ornament, but rather that which is intimated mystically therby, and this kinde of ornament is verie deare
and

and gratefull to him.

9. But how can you prepare your selfe worthily to receiue him? To flye from him is no wayes expedient; and to approche to him with a dur-tie-face, is verie vndecent. But how shalt thou be purified, being in-gaged in so many vices? Be not too apprehensiuē, nor despaire vpon the sense of your woundes, Let it dis-please thee that thou art such as thou art. Washe the staynes of thy crymes with teares. Purge the guilte of thy conscience with inward con-trition, and begge of him the oyle of mercy, the giift of a plenarie In-dulgence, and the restoreing of new grace, and so though thou be verie much spotted, yet shall not thy case be desparate. This child knowes the arte of purifying vncleane thin-ges, and of whiting blacke; He can calme what is stormie; sweeten what is sowre; lighten what's bur-densome; and extirpate all vices,

and restore the ioy and peace of the hart. Such he is, as that he cannot be infected. By his touche the diseased are healed, and the infirme waxe stronge. Now therfor prepare him a fine Cribbe, wherein thou mayst logde Iesus the sonne of God.

*Of the ioyes of this Day and a
deuoute entertaynement
of I E S V S.*

REIOYCEING I will reioyce in our Lord, and I will exulte in God, my Iesus. O most sweete Iesus, and most louing childe, my ioy, and my crowne; my soule longes to singe, and shoute vnto thee for ioy. Permit me to passe one merrie day with thee, and to spend this holy - day in spirituall ioy. For though the day be short, and the

night of thy Natiuitie quickly slides away, yet is there a large field to exercise deuotion in; and there is, as it were vpon the Altar a burning fire which consumes not. I wishe therfor that this day were longer, and I vpon it more deuoute then ordinarilie, that seruour might not slippe away with the tyme, but might rather increase by diligent meditation. O day of ioy, day of our eternall kinge, leaue me not so soone, but proue a cause of endlesse ioy to me. O when shall that day arriue, to which no night shall succede, a day subiect to no vicissitudes of tyme, but continually shines and is continually day. Where God is seene face to face. Where Iesus is perfectly loued and prayed. Where our thoughtes are neuer distracted from him, nor is the affection of our harte stayned, but he is all in all. For that eternall day this temporall day is worship-

ped; and that I might liue there with Iesus for euer, he pleased to become a mortall man amongst vs.

2. O Iesus who art most worthy to beloued and worshipped. O most illustrious childe, whom we ought dearely to imbrace, worthily to adore, and publishe to the world for euer. Thou art my onely beloued, and my singular deare delight, before all and aboue all other thinges; to whom I owe my selfe wholly, and all that I can doe, or desire, comes farre short of what I desire to pay. To witt thy excellēcie outstrips all my ende-uours. And what so euer I am capable of, or can bestowe, is almost nothing, yea lesse thē nothing. I know, and faithfully beleue, that thou camest into this place for my sake, and for my sake wert here lodged in this poore and abiect manner. For thou didst all these thinges for my eternall saluation, and for thyne owne boundlesse charitie, which is

most dearely commended vnto me.

3. O how much am I bound co-
loue thee; how much am I oblinded
to prayse and blesse thee with thy
Angelles, Archangelles, Saintes, and
all men of good will; because thou
wert incarnated, and made man for
loue of me. It were strange that euer
my thoughtes could departe from
thee, and applie themselues to any
other thinge, hauing once taken a
taste of thy sweetnesse. For in verie
decde thou art a hidden Manna, con-
teyning in it selfe all manner of de-
lightes, and surpassing all the bastard
pleasures of the world which are not
fro thee. Thou art a Paradise of Plea-
sure, thou a garde of delightes, Thou
art the fountaine of wisdom, the sun-
ne of Iustice, the light of the world,
the ioy of Heauen, the Peace of Hart,
the solace of the soule; Thou art
our Hope in tribulation, our Re-
fuge in temptation, our Helpe in
all our necessities. Thy presence

brings ioy to my hart: thy absence doth many a tyme fill it with sorowe. And this is an effect of loue which will not haue the beloued soule to take repose out of thee; but compelles it still either to reioyce in thee, or delightfully to mone for thee. For who but Loue drew me hither; and who but Loue too brought thee downe from heauen, and inclyned thee to me? O Loue, ô Loue! how sweete, and how stronge is this loue! Hence an vnspeakable outcrye and vehement seruour is begotten in my harte which neither doth relish, nor approue any thinge but the eternall Loue of Iesus. This makes vs contemne the world, and repute all as nothinge. This makes vs relinquish all we haue, and liue vnder the yoke of obedience. This makes vs refuse the pleasures of the flesh, and ardently desire the labours and paynes of penitentiall life. This causeth vs to flye the tumultuous noyse

of the world, and to giue our selues ouer to Gods seruice in silence. This finally makes vs dye to the world, and liue wholly to God.

4. And now then, what good office shall I afford thee, ô beloued child, my Lord my God, who art become a babe for my sake? Canst thou haue any want of my seruice, thou who haste Heaue and earth at thy becke? But how euer thou haste no neede of my seruice, I haue neede of thy assistance, and I am bound to serue thee to the vtmost of my abilitie, sith grace and vertue are continually increased by thy helpe, and all my happines dependes vpon thee. I would I were able to exequute any thinge acceptable to thee, for that is it I most earnestly desire. And though it were not in my power to serue thee here in thy humanitie, yet I can spiritually performe all thinges, by the affection of my harte, and by the helpe and endeuours

of a good will. To witt, I can accomplish many good workes of pietie, by seruing my brethren for thy names sake, and such thinges thou reputest as done to thy selfe.

5. And truly my desire is to excite deuotion in me towards thy sacred infancie, by words proceeding from loue. At least I will not depart from hence, but will sit downe here by thee, and euer now and then I will contemplate that amiable face of thyne, that I may therby the more easily forget myne owne miserie. I will here meditate in thy commandementes, and exercise my selfe in thy wonders: Here I will infranchise my selfe from terreane cares, and associate my selfe to heauenly delights. Here I will reflect of the dayes of old, and keepe the yeares of eternitie in my memorie. Here I will considere the last thinges, and passe ouer the yeares of my life in sithes and grones. Here I will ap-

pease thy worthfull countenance
with my prayers, and sue to my
iudge for mercy. Here will I call to
mynd thy wonderfull workes, and
thyne innumerable benefits bestow-
ed vpon mankinde. Here will I
finde myne owne harte; and here
will I wholly leaue my selfe. For it
will be much better in Iesus his
handes, then in myne owne: be-
cause there it will enioy peace while
here it meetes with nothing but
disquiete, Here will I sleepe, here
will I repose, and here my sleepe
will be sweete and quiete. Here I
will ryse at midnight to confesse
vnto thee, and instantly endeouour
the pardoning of my offences. Ayre-
ly in the morning I will wach to
thee, and I will singe to thy holy
name all the day longe. If I goe out,
I will not fayle quickly to returne
again; or if I should chance to
linger, I will humbly begge and
obtaine pardon. I will againe and

againē sue to thee, and neuer cease to giue thee thankes, I will ryse full of admiration, and prayse thy mellifluous name, which is blessed for euer and euer. I will after that sitt downe in my pouertie, acknowledging myne owne indignitie and insufficiencie to make any conceipt of those ineffable blessings, sweeter then all delights the world can afford. This done I will reuerently adore thee, and present thee with all thyne owne blessings, willinge and desiring that all thy workes may prayse thee though euen they too cannot worthily speake thy prayses. And therfor I earnestly begge that thou thy selfe wouldst prayse thy selfe: because otherwise thou canst neuer be worthily lauded, and prayed to the full. O my soule doe now prayse our Lord; ô Syon prayse thy God, prayse Iesus thy Sauour. And though thou cāst not perfectly prayse him, yet cease not to perfor-

me it in some sorte according to thy pooreabilitie.

6. Good Iesus, deare and beloued childe I will prayse thee in my life tyme as long as I shall be able to draw breath. I will singe Psalmes to my God. For thou haste inuited me to thy most sacred cribbe, wherein thou haste daigned to lye for me a most wretched creature. Who will be able to pull me frō hence. None, none my Lord Iesus, because thou art my dearely beloued, from whō I will not be separatad for all eternitie. Here therfor will I remayne in the seruice of my Lord, and my Lady holy Marie, and sainte Ioseph thy foster-Father, in case there should be any seruice to be done. I wil kindle a litle fire, and blow it diligently; I will couer the table, and fetch water home. I will cleane the harthe; I will stoppe all the chinkes and holes, that the cold winde and rayne may not enter. I

will smoothe this noble and royall manger; I will decently strow, and fashion the hay, or straw therin, because there is not any fine linnen in this place. And then I will gather roses and lilies, I will bringe flowers too and ruthes to adorne this sacred Cradle, which I esteeme not to be a durtie stable: but looke vpon it with more delight then an imperiall Pallace. I will open the windowes withall, that the day-light may shine in, and the holy Angelles may flye in from aboue, and fill the whole roome with a heauenly melodie. I will keepe a diligent watch at the dore, least Herode might enter to destroye the child, whom I haue vndertaken carefully to keepe: for rather would I suffer my selfe to be slayne, then euer he should laye his sacralegious handes vpon him. But if flight be necessarie, and he so thinke good, I am readie to accom-
paignie him into Ægipt.

7. Againe when the shipheards come, I will open the doore and receiue them with ioy, and conduct them into this eternall kinge his Presence. For to them it was that the Angell announced this Mysterie; and leade them to visite him; they were carried thither by deuotion, and the desire of publishing the diuine prayses leade them backe againe.

8. Nay more, when the kinges shall come from the east, I will run out with alacritie to meete those noble gueses being Countes and kinges; and, after due salutation and respectes tendered, I will inuite them to enter into this Courte to see the kinge and Queene, whose wonderfull signe shines in the Heauens. When they enter I will enter too; when they adore I will adore, and when they offer, I will offer my selfe vp intirely: yea what euer I can procure, I will freely offer in Holocauste

to our Lord, and when they returre home to their owne contries, I will stay still inthe Courte, and serue the kinge my Master, and his blessed mother the perpetually glorious Virgine Marie. None shall be able to call me backe from this Courte; Noe Bull, no authoritie, no presentes, no promise shall be of force to remoue me from hence. will I make my will and Testament: Here I will cōclude an eternall League, Here will I liue and dye, and all will be past and done with me. Please, I beseech thee, Blessed Marie my deare Mistresse, to admitt me into thy sonne my Master's seruice and thyne, and that I may execute the same with all deuotion and reuerence. For I had farre rather stay here, and begge with you, then Lord-it and regale-it with the Kinges and Princes of this world. Yea though it were requisite to goe abroad abegging, I'le presently out, and

begge enough for vs all. And if none will bestowe any thinge on vs, I will humbly beseech the holy Angells, and they will not fayle to send vs downe enough and enough from Heauen. For in lieu of breade, they will shewre downe heauenly Manna. O Iesus the true Manna of our hartes, which is full of all kinde of delightes, thou art our foode, and our consolation. Here the seruour of deuotion speakes, and what euer is cooked in this place, hath an excellent relishe to the Louer. I beseech thee also venerable father Ioseph (who art so called, as well by reason of the dignitie of thy Ministerie, as also to conceale the holy secreete) to vouchsafe to admitt me to be thy assistant. Order some thinge to be brought, to comfort the Mother and her child, and I will be readie to complice with that dutie.

9. Ah had I knowen when you

came first hither; I would haue gone with you to be sure, and haue brought an Oxe or an Ass with me; I would not haue fayled to haue carried my Lady Mistresse her cloke, or Ioseph his bagge all the longe way they went: I would withall haue procured them a lodging. O God that I had bene at so neere a distance, as to haue heard the holy Angelles singe, and that this great ioy might haue bene related to me. Good Iesus how merrily and speedily would I haue sprunge to Bethleem, and if possible haue outrun the shipheards, that so I might haue had the happines to haue seene my new borne Master the verie first of all. And had they returned to their flocke againe, I would haue stayed with God a child. I would rather haue abandoned all the sheepe, then haue forsaken my Iesus, yea or euen to haue sold the whole flocke, that I might haue

fedde my Lord and Master and his familie. But it is not granted to all, to see the Word of God incarnated, and so innocently layd in the manger. Marrie now, it is preached to all men and proclaimed to the whole world. So that if any will beleene, and desire to be saued, and will come to this childe with an intire and cleane hart, he shall obtayne the remission of all his sinnes at his holy handes, and shall after this mortall life, by the assistance of his grace, inioy life everlasting.

*Of the desire of seeing and
kissing Iesus.*

S Hewe me thy face: let thy
voyce sound in my eares:
for thy voyce is sweete and
thy face comely. These are
the wordes of the louing soule to

the most sweete Christ Iesus. But I beseech thee ô blessed babe to grante that I also may pronounce these wordes in the desire of my soule. For when can I possibly be faciated with thinking and speaking of thee, since thou art the saluation of my countenance, and my God? Let me therfor see thy face and my soule shall be saued. As often as I am sadd looke vpon me with mercy, and my soule will be comforted. *Thou art my hope from my yoneth, and vnto ancient age and old yeares, ô Lord, forsake me not.* ô how amiable and sweete thou art become to men, for whom, thou wert so gracious as to be made a litle childe. For with that loue thou drawest me to thee, and strongly ingagest me in thy loue.

2. O most sweete, and most louing child Iesus, please this day to take vp thy delightes with me in some smale proportion. My soule loues thee because thou haste first loued me. Yes

it hath pleased thee to descende from thy inaccessible an celestiaall Abode into this wordly prison to visite and comfort me, moued onely by thy singular greate charitie and incomparable sweetnesse shewed to me. O what a singular benefit thou hast done me in coming at this present: how wisely and sweetly hast thou performed the worke by appearing in so gracious a manner. Thou haste putt on humane nature, taking vpo thee the shape of a most beautifull childe; thou (who remaynedst alwayes in thy diuinitie pure and simple without all forme or figure,) dost out strippe all vnderstanding. But I beeing a poore sillie creature could frame no concept of such a substance which exceeded all forme and shape, and therfor to condescende to my weake capacitie, thou hast taken my nature vpon thee, laying before myne eyes the shape of man which is well known to me;

that so by the neerenesse of nature thou mightest make a great affectiō appeare; and by the visible aspect of a man, thou mightest leade me by the hand, as it were, to the inuisible substance of thy Deitie.

3. O most sweete wisdom of God incarnated! how sweetely and wisely thou dost allure me by thy amiable infancie. Now turne deare Iesus thy face vnto me, and doe not reproue me from among thy children, but afforde me a merrie countenance; that by the sight thereof my hart may be reioyced, and from thence blessed with a new ioy. Happie that houre, wherein thou beholdest me with thy pious eyes, and affordst me the grace I so greedily couet: for this is an argumēt of thy clemencie. This giues me confidence and comfort. This inuites me also to drawe neere, to kisse thy feete, thy handes, and blessed mouthe. O sacred feete most worthy of all deare imbracemētes, o

the tender and litle feete of my Lord
Iesus Christ cruded vp within the
narrow straighes of a manger,
which must hereafter walke for me,
and be wearyed many a tyme. Alas
you endure no litle cold, while you
want perhapps clothes to couer, and
fire to warne you. These are the ten-
der and beloued Feete of my Lord
my Sauour, which must in tyme
be pearfed with sharpe nayles. Then
you will be all gorie bloud, which
now patiently suffer the nipping
froste. These are the rightest feete
that euer were to beare abroad the
ioyfull tydings of peace; prepared
to performe a sharpe-rough iorney;
allotted to point out the way of eter-
nall saluation to the world. These
are the feere of mercy and iustice at
which the *Æthiopians* shall fall
downe, the diuells shalle flie, and
kinges and princes shall adore.
Then shall the penitent sinner ap-
proche, and deuoutely kissing them

they shall obtayne grace and pardon.

4. O deare child permitt me not onely to kisse, blesse and prayse thy feete, but thy hands and thy heade too, and the other partes of thy blessed body. O the most daintie white handes so delicatly made that there is not any thinge either superfluous or deficient. These are thy handes O Lord which made and framed me, and now come to repaire me. These will assiste me to worke faithfully, and strengthen me with a manly force against many tentations These will support me in Good that I fall not, and rayse me from euill, that I despaire not. These will impart benedictions to litle ones, and cure a number of infirme persons. These will fight against the Diuell and brig all his power to nothinge These will many yeares hence be nayled, to the Crosse, and greate streames of bloude will springe from them. These being spread out vpon the

Crosse will petition for me, and their woundes will obtayne pardon for my sinnes. These will open the gates of paradie destroye those of hell and deliuer the prisoners which are detayned therin. These at the day of Doome, shall appeare to all men with their scarres, and shall euidently speake; what greate things God both did and suffered for them. Let that left hand sustayne my heade; and that right hand imbrace me O if I can but obtayne this so greate a blessing how happie shall I be! *voss*
But now after this, I will take more confidence and euen dare to aduenture a kisse of thy mouthe, and printe my lippes vpon thy sacred lippes, being emboldened by charitie. For though the highnesse of thy diuinitie deterres me, yet doth the liknesse of thy humanitie, and the delicious charme of thy littlenesse in thy instancie wonderfully prouoke me. O the sacred and suggered

mouth of my Lord replenished with
wisdom and grace ! Thou wilt
teach me the wayes of life, thou wilt
fill me with ioy and gladnes. Thou
wilt comfort me with a Good Sermon
indeede; for if the Sermon of a learned
man be often gratefull to vs, how
much more agreeable must the gra-
tious word with flow from thy mouth
needs be? Oh the hōie sweete mouth
of my Lord and master ! how beauti-
full are thy lipps ! how white are thy
teeth ! how sweetly will thy word
flow from thee. I, this mouth of my
Lord, will speake iudgement and
iustice, he will smyte the impious
with his lipps, and exterminate the
wicked from the face of the earth.
He will open the abstruse passages of
the scriptures; and disclose the very
secretes of heauē. He will make ma-
nifeste the counsells of hartes, and
destroye the wisdom and inuentiōs
of men. The llands will be silent in
thy sight, and the princes and kinges
of the

of the earth will stand astonished: Noble and ignoble shall be conuer-
ted; and the learned shall silence
their lipps. Because when God spea-
kes, all the corners of the earth shall
waxe dumme. And euen all the
powers of the Heauens, shall stoope
to thy commandes.

6. O the pretious and golden
mouth of the Holy of Holyes! who is
worthy to kisse thee but once onely,
or eue to touch a haire of thy heade?
None but that pure and holy soule
who said: *Let him kisse me with a
kisse of his mouth.* The soule that lo-
ues, demādes a kisse: but she that fea-
res, dares not approche. Nothing
doth so much reconcile vs to God,
nothing doth so much appease his
wroth, as the pure loue of him, and
the contempt of our selues. I be-
seech thee deare childe, my sweetest
Iesus, thou litle - greate childe, vse
this mercy to thy seruant, as to ad-
mitt him by an humble gracious-

H

nesse to touch and imbrace thee, and to kisse thee with kisses of loue, whilst thou art yet a child and lodgest in a manger. For so thou art louted more deliciously; thou art imbraced more dearely; thou art carried more easily; and art farre lesse feared. But thou being once come to mans estate, there is no more doing in that sorte; thou art then to undertake thinges of more maturitie. All thinges haue their tymes. Its now a tyme of imbraceing; but then it will proue a tyme of lamenting. When for a kisse of the mouth, thou shalt be presented with a cuppe composed of bitter ingredientes. Now the ioy of the Natiuitie is sweete and in season: But then great sorow and compassion is farre more suteable, when thou art stretched out naked vpon the Crosse, who art now wrapped vp in swadling clothes and layd in a manger.

17. Giue me most louing child a

kisse of thy charitie, and receiue in
change the seruice of my humilitie.
Look vpon my fervent desire, and
blesse me with a sacred kisse of thy
mouth, and let it be to me a signe of
Peace, and a band of mutuall loue
which can neuer be vntyed. I know,
and am confident of it, that thy tou-
che is souerayne, and heales thy
imbraces vnites, thy kisse imprints
loue in our hartes. Whom thou in-
wardly touchest thou cures of car-
nall affection: whom thou imbra-
cest thou vnitest vnto thee and whom
thou dost sweetly kisse thou infla-
mest with thy loue. Now let me
know what thou thinkest of it, and
make me experience what is said.

Take, saith the child, a kisse and
vnderstand the misterie: for none
knowes but who receiues it, and
none receiues it, but he that hath
learnt to walke in spirit. Then I
kisse thee, when I infuse the gift of
my loue into thy hart. Then I im-

brace thee, when I draw all the affections of thy hart vnto me, so that there is nothing in creatures that can either drawe or allure thee. But then it is that thou kissest me, when thou art contrite with a sincere loue, and seekest comfort from no creature. Thou kissest my feete, if thou dost follow the footstepps of my humilitie rather out of loue then feare. Thou kissest my hands, if thou dost ascribe all thy Good works, as well the alreadye done, as those to be done hereafter, not to thy selfe but to me. And then thou dost embrace me, when thou feelest thy selfe united to me by the inmost affection of thy hart, and claspest me so ardently that thou wouldst be wholly myne, reseruing to thy selfe not part of thyme owne loue. Then thou mayst pronominee with the spouse in the Canticles: my beloued is myne and I his who feedes amongst thimilics. If thou didst freely and

absolutly relinquish thy selfe and
contene all terrene things, I would
admitt thee into the number of my
familiar friends, and inriche thee
with all the vertues. For if any be
wholy deuoted, and giues ouer him
selfe to me; I will be reciprocally all
his, and lyewholly open to him. For
therfor I am God incarnated man,
that man may be blessed in me for
euer. I gaue my selfe wholy to man,
that man might giue himselfe wholy
to me: for my delighees are to be
with the sonns of men, to whom too
I came to giue the kingdome of
Heauen; and leade him by the con-
tempt of the world to the eternall
followshippe of the Angells.





THE X. SERMON.

*To the Blessed Virgine that she
would shew vs her
sonne Iesus.*

Most spiritua reioyced in
God my Saviour (Sal-
uation.) Reioyce this
day b. holy o. Marie o;
whilst thou bringest forth the ioyes
of our new saluation. Reioyce im-
maculate, vnspotted mother, becau-
se the flourishing glorie of thy vir-
ginitie reioyces and triumphs. Ble-
ioyce o thou child-bearing Virgine;
because thou art free from the curse
and shame of women. Worthily
mayst thou reioyce in Iesus thy Sa-
uiour; because thou contaynedst him
in thy wombe, whom the Heauens
are not able to comprehend; ad with

thy sacred hands placed him in the manger. Worthily dost thou adore him being borne of thee in tyme, whom thou knowest to haue God his Father aboue thee. Deseruedly dost thou afford him the good offices of a Mother, who bestowed vpon thee the effect of an inuiolable generation. Worthily doth thy spirit reioyce in him aboue all thinges, by whose grace and fauour thou art made so sublime and celestiall. Heauen and earth doe prayse thee, and all their ornament and beautie offer thee thanks giuing. Dearest Lady, let, my soule prayse, and let all that is within me, exult with singular reuerence in thy presence. Noe tongue is sufficient to relate thy prayles, nor mynde of man to meditate thy excellences. And therefore I bowe vnto thee with greatest humilitie, O mylde Marie Mother of God! Receiue my ardent prayers, and giue care to the earnest desires of my

hart with an affectionate gracious-
nesse.

2. My soule desires to see Iesus,
because I well know that he is truly
my Good. Shew me that hidden
Treasure, which thou hast locked
vp in thy bosome. I beleeue that
Iesus is the onely begotten sonne of
God, and the first-begotten of thy
fruiithfull Virginitie. I confesse him
to be my God, my Creatour, and my
Redeemour, who is this day borne
for my Saluatiō. Him it is I desire to
see through thy fauourable assistāce,
and reuerently to adore him. Thou
hast foulded him vp in clothes, and
thēce it is that he cānot be easily see-
ne nor knowne by strangers. For vn-
lesse thou, ô holy mother, vout-
chase to shew him, who will deserue
to see him? For by thee we haue ac-
cesse to the sonne, and by the sonne
to the father. Shew him me then and
it shall be to me the prime and prin-
cipal thinge. I nether petition nor

seeke for any other solace, saue Ie-
sus thy sonne, my onely Refuge, thy
singularioly. My Lady mistresse, holy
Marie, I haue an earnest longing de-
sire to behold Iesus, whom I know
thou louest before all, and aboue all
thinges. I, Iesus is my hartes desire,
my affection cryes after Iesus. If
thou wilt, replyes she, see Iesus,
thou must then haue pure and cleare
eyes. If you couest to see Iesus
earnestly endeouour to behaue thy
selfe deuoutly and humbly in all
thinges. If you will see Iesus, you
must abandonne all terreane thinges
and euen contemne your selfe. O my
dearely beloued Marie. I know I
am to too impure and farre too
vnworthy to looke vpon thy sonne.
Yet rest I cannot till I haue a sight of
him. I cannot conteyne my selfe
from suing, the abundance of hartie
affection compells me to proue im-
portune. I know he desires to be
liued to, and thou willingly be fri.

endest his Sutors, and thence I conclude that I must not easily giue ouer my sute.

3. O Iesus sonne of God, I beseech thee haue mercy vpon me, shew thy selfe to a soule that seekes thee, and couets to see thy countenance. Why wouldst thou come into the world, if thou wouldst not be seene by men? Why wouldst thou be borne, if thou wouldst not be knowne? And why didst thou chuse to be put in this place, but that thou mightest be found with more facilitie, and be seene and possessed more manifestly? I was not able to ascende into Heauen to see thee, and therfor didst thou come into the world that we might haue thee at hand. Doe not therfor deny thy selfe to me, or els thou compellest me to lament and mone. If thou wouldest not be seene why didst thou reueale thy selfe to the shipheards? for they came with speede and saw thee. If thou desirest

to be concealed, why didst thou call
the kinges to thy cradle by the ma-
nisterie of a starre? Nay thou desirest
certainly to be seene; because thou
makest thy selfe be sought by many.
And therfor I must see thee too.
And though I be neither, shipheard
nor Kinge, yet am I one that wil-
lingly would be of thy sheepe, and
be gouerned by his Superiours. And
vnlesse I see thee I will not repose,
nor will I be quiete till I haue thee
in my possession. Grant then that I
may see thee, and thou shalt soone
see me in a peaceable silence. For
thou art that dearely - beloued
whom I desire to see. I care not for
seeing heauen and earth and sea, and
all things comprised therin, so that
I may but haue one sight of thee.
In comparison of thee all things are
poore and vile till I haue the hap-
pines to see and inioyce thee. I pro-
nounce it but once, but it shall be by
Memorandum for euer. My demaids

is short, but I desire to insiste long vpon it. Come now then and satisfie my desire, and replenish me with the sight of thy countenance. If thou dost refuse me this, know that thou dost not a litle contristate me: And if thou makest me sadde, who will be able to comfort me? For came not I hither to be comforted by thee, and exceedingly to reioyce in that sight?

4. Come, saith he, ô thou man of good desires, come and see. I am Iesus whom thou seekest. If therfor thou seekest me let all other thinges be gone. Applie thy hart hither and behold thy Lord. Behold me in spirit, as did the holy Prophetes of old, who being enlightened by faith foretold that I was to be borne of a Virgine. For here the eye of the hart is required, and such an eye beholds me; but the bodily eye is not necessaric herein; yea, for the most part, it is preiudiciall. For he that

beleeuers in me, sees me: and he that loues me inoyes me. And therfor by beleeuing in me thou shalt see me: and by louing me thou shalt possesse me. Obseruethis diligently, and consider it, and thy soule shall be comforted. Looke vpon my humilitie, and pouertie, and thou shalt find much edification therein. Eye all that is round about me, and thou shalt meete with nothing that fauets of curiositie: see how when I was riche and full of all store, I became poore and necessitous for thy loue. Obserue how like a pilgrime I liue vpon the earth, nor was I borne in a house of myne owne, but in an Inne. Ponder all these thinges fully.

5. So it wa^e indeede, ô my Lord Iesus, and thence my soule takes compassion on thee, seeing thy wantes: and my conscience is sufficiently reprovèd by myne owne impatience and superfluitie. If thy verie beginning be such, what will

thyne end be? To witt thou that
camest to suffer, madest choyce of
pouertie and abiectiō, in lieu of
riches and honours. Behold yet fur-
ther, my hands and feete, see how
I am bound vp like an impotent
person, remayning vnder my
mothers care, weeping and wayling
like one of the sonns of men. And
how canst thou laugh, while thou
dost consider that a God weepes for
thee. Behold my faire, pleasant, and
gratious countenance which is able
to banish all sadnesse and vexation.
Yet mynd not onely this exteriour
beautie, which, as well the good as
badd may equally behold, and which
as yet the enemy is able to defile,
but extend the eyes of thy hart to
my inward and permanent beautie.
Obserue therfor what a great loue
I had to thee, who would become
man for thy sake. Consider my
wisdom which I reserued intire,
because I tooke thy nature vpon

ing, but not thy sinne, and thy punishment, but not thy cryme. Ob-
serue the fulnesse of grace which I
brought into the world, and the
supernaturall light which I desired
to infuse into the hartes of all the
faithfull. Whom of all the Saintes or
men, had so great a desire of my
Incarnation, as I had to be incar-
nated? For as soone as euen the tyme
appointed arriued I was instantly
conceiued God-man the Angell
announcing the same, and Marie
consenting therunto. Waigh ther-
for my inestimable loue, who a holy
burnt with the desire of mans Salua-
tion, and Redemption, and was
able to deny him nothing that was
necessarie for conducinge ther-
vnto.

6. O that thou didst now see my
most ardently burning hart, and
feele, at least in some small measure,
that diuine loue which I haue to thee;
thou wouldst neuer cease to loue and

prayse me, neuer wouldst thou waigh
thy labours and sufferances. See
with the interiour eyes of the soule
how diuine and humane nature are
wedded together in one person and
how this most excellent vnion re-
maynes vnseparable. Consider the
circumstances of both the natures
according to thy possibilitie and de-
sire. For all the treasures of Gods
wisdoms lye hidd in me; nor can
any man without me, haue hope of
salution in his lifetyme, nor of life
euerlasting at his death. Let thine
eyes therefore be continually fixed
vpon me, and thy hart alwayes re-
mayne with me: and repose in me
aboue all the thinges that can possi-
bly be desired. For I am thy Lord
God who made thee: and I tooke
thy nature vpon me, that I might
draw thee to me. Come to me with
all securitie, I am thy brother, and
am prepared to dye for thee. Why
dost thou delaye it? Draw neere: ma-

ke haste, bidd fare well to all thinges,
 which are not indeede thyne, and
 doe but serue to hinder thee. If thou
 dost thus, thou shalt find thy Belo-
 ued, in whom thou shalt most hap-
 pily reioyce, and beare all aduer-
 sities with more facilitie. Haue a
 speciall care that no wayward and
 loose desires enter into thy hart,
 which may hurt, and disturbe it;
 vanelly imploye, or inwardly ob-
 scure the same. Nothing ought to
 be admitted betweene thee and me,
 which might hinder vnion, demis-
 nish charitie, take away libertie,
 blemish puritie, or disquiete the
 peace of the hart. But who is ca-
 pable of this, ô Lord? Marrie he
 that beleeueth nothing can suffice
 him saue the *chaife Good*, which I
 am, from whom is all good, in whom
 are all good thinges, be they in
 heauen or earth; in the Sea and in
 all those deepe bottomes. He, that
 seekes me alone before all thinges

and about all things; and keepes
me continually in his hart: who
despiseth himselfe for me, and loues
me purely for my owne sake: he I
say, is able to contemplate, behold,
and prayse me, and to exulte in the
holy Ghost together with Marie,
now and for euer. Amen.



THE XI. SERMON.

*How Iesus is lost, and found
in the Temple.*

THE child Iesus remay-
ned in Hierusalem, and
his parentes knew it not.
Thou hast heard, o
faithfull soule, how with
in these few dayes, the amiable
Iesus reuealed himselfe to the shi-
pheards and Kinges, and what a

huge ioy that was to his parentes;
and there accrued no smale ioy, euen
to thee too, by reason of the abun-
dance of good newes thou then
heardst. But alas! an unfortunate
and dolorous busines hath happened
this day, which iustly strikes the
hartes of all the Auditors with
astonishment. For newes is brought
that beloued Iesus is lost by his pa-
rents, and, ay me! euen at that tyme
when they went vp to the Temple
to the Solemnitie. O sudden change
of the hand of the Highest! For if
Iesus be lost, what ioy can the hart
of man take? since he that hath lost
Iesus, hath lost more then the whole
world. Had it not bene better they
had stayd at home, then to haue lost
Iesus in the way? Alas what a so-
lemnitie is this, which is clouded
with so greate calamitie? For there
can be no greater sorrow then to say
that the ioy of the sorrow full is lost.
Let no pious soule harbour any

doubt, but that Marie was much contristated in this losse of her sonne. Had she not remayned privately at Nazareth with much more ioy and content, then to haue appeared this day in Hiernsalem? But that pious mother would by any meanes obserue the custome of the holy lawe, and afford therby an example of perfect obedience to all men. And therefore leauing her owne house and citie, she would visite the Temple of God together with her sonne and Ioseph. Now to shew her patience, and for our greater aduantage, God permitted Marie to loose her sonne, and beeing lost, to seeke him with much sorrow: to find him two dayes after in the holy Temple, and to bring home her found treasure with more ioy.

2. But, ô blessed parentes, how came it to passe that you suffered so beloued a child to absent himselfe from your, presence? Where were

your eyes, when they were not fixed
vpon Hierusalem? How shall I ex-
cuse, so great a negligence in you?
Were you not worthy to loose him,
whom you kept with so litle care?
But againe, how doe I dare repre-
hend you in any thinge, sith I know
you to be most holy and deuoute
in all thinges? And how durst this
best child goe any where without
your primitie and permission? Did
he not seeme to minister you oc-
casion of excessive sorrow, in absen-
ting himselfe so long from the eyes
of your Reuerences? Was it hap-
py lawfull for him to doe what he plea-
sed, because what he did, he did with
God? It pleases me well, because it
so pleased him: whom none can ar-
gue of doing amisse, being God him-
selfe. For the eternall wisdom of
the Father could doe nothing vn-
wisely, who disposeth of all the world
in equitie. He did all thinges well
therefore, not onely when he reuer-

led his presence to friends, but even then too, when he hid his face from his Beloued for certaine causes.

30 And Iesus ascended to the sollemnitie of the legall Feaste, not to be sanctified according to the Law or to purifie his conscience by prayer; who was borne holy; but to purchase pardon for vs, and teach vs to frequent the Church to obteyne heauenly benefites. He, being the Lord and Master of all men, went into the Church to heare those Masters and Doctours: that children and young youtnes might learne (euen from their tender age) to reade, to frequent the schooles, harken to Good doctrine, to be attentiu to their Masters, not to run about the streetes, nor spend their tyme in idle sportes. Because the ardent desire of learning the Artes, is a great ornament to younge yeares and the vnderstanding is inabled therby to make progresse in the di-

uine scriptures: that thence God may be more loued by the more frequent hearing of the word of God, being clearely expounded by the Doctours, and committed to the booke of a happie memorie. So that the child Iesus gaue an exemple both to the young and old to continue the studie of wholesome wil dome, that none might remayne idle, none giue care to vane toys: but that boyes should humbly heare their Masters, diligently aske their doubts of them and studie regularly and orderly: and that old men (according to their measure of grace, and the capacitie of younge youthes) should prudently teach and faithfully deliuer the rules of faith as they had recieued them from the holy Apostles and Prophetes, by tradition: to thend that all those that heare the word may know Iesus sitting in the midst of the Doctours, and still increase more and more in that knowledge, and deuoutly giue

prayſes, to God, who conferred that grace vpon the Doctours. And as Maſters exceeds the reſt in doctrine and wiſdome, ſo ought they to excell them in good life, and well-compoſed manners. Let therefore as well the learned as vnlearned, ſtudie to imitate thoſe holy examples of humilitie and obedience left by Jeſus Chriſt, and to ſubieſt themſelues to the diuine will. For Chriſt, in his owne perſon gaue an exemple of both, being a child of twelue yeares old, and a heavenly Doctour all at once: He gaue eare to maſters and humbly bowed downe as other children doe, and being moſt mildly checked by his bleſſed mother, he forthwith willingly obeyed his parents, and went away with them being as tractable in his manners, as abſolutly ſubieſt to all humane and diuine Lawes, as was fitting and decent, as well in what was to be done, as what was to be left vndone.

4. Grant me grace ô Lord Iesus, more diligently to looke into the historie of this thy fact. For I find the same thing oftē to passe in spirit with me, which whilst thou wast present in flesh, thou didst once onely with thy mother, in that she lost thee, and found thee againe. How often, alas, doe I loose thee by the demerites of my sinnes? how sadd I walke when I am deserted by thy grace, and left to myne owne povertie and miserie without consolation! What wonder is it then if I greeduously lament and mone, being deprived of thy soueraigne sweetness, and destitute, in a manner, of all hopes of recovering those delights? Ah how long seemes that delay, how irksome that houre wherein I want diuine consolation; because my beloued Iesus, my comforter is absent, and I know not when he will returne againe? What

shall I doe, whither shall I goe to
seeke Iesus whom my soule loues?
Where is he now, who is wont to
reioyce me with singular ioy? I
know alas, I know, that if he haue
a will to hide himselfe, none will be
able to find him out, none will come
neere him, none will apprehend him
because his houre is not yet come.
And againe, if he please to discouer
himselfe he is instantly at our doore,
he enters in while the gates are shutt,
he visites the house of our soule;
and makes himselfe knowne by so
certaine proofes, that there is no
need to aske *who art thou?* Be-
cause the fire of loue infused into the
hart makes manifeste that Iesus
is come, and he it was which
wrought all these wonders. In the
tyme of this tryall, I am oft troubled
and afflicted in my selfe, and stand
in admiration at this thy secrete di-
stribution of thy fauours, o most
sweete Iesus. Why, I beseech thee,

dost thou so often and by surprise,
as it were, trye me in fight, thou that
art otherwise so sweete and without
gale? such as haue already tried it
know what I say, and euen all they
too, who desire to be thy Disciples,
shall quickly experience the same.
This proceeds not out of guile or
ignorance, but out of a blessed zeale
of our priuate spirituall aduance-
ment. And therefore what I doe not
thoroughly vnderstand I rather wholly
commit to thy wisdom, which
doth nothing without a certaine
reason, how euer the cause thereof
is vnknowne to me. Yet in this
prime point of difficultie my miserie
meetes with no litle consolation, in
that my sweete Lady Marie too did
once loose Iesus, and much lamen-
ted that she had lost her sonne, nor
was she content to returne home till
she found Iesus her singular ioy,
whom while she mist of where she
conceined to find him, she found

him where she least expected. For had she knowne he had bene sitting among the Doctours with so much admiration, she had either not sorrowed at that event, or els she had congratulated with her most blessed soune seeing his solemne actes, and wise answers. Therefore Iesus is not alwayes found where he is sought, but is often, there, where he is least conceiued to be.

5. Let none therefore presume as though he possessed Iesus alone. Let none contemne an other, because he knowes not how gratefull one may be in the sight of God, though he appeare not so to men, but outwardly seemes abiect and vile. For euen Iesus himselfe was unknowne to many; a few onely knowing how excellēt, and great he was. He discoverd himselfe to whom he pleased; and when he pleased, he hidd himselfe. Yet did he all thinges profitably and with a iust distribution. If I loose Iesus then,

it is neither a strange nor a new thinge, yet I find it very preiudiciall to me, and a great greif of hart. How ouer I confesse my selfe guiltie, and worthy of many stripes, because I did not keepe my hart so watchfully as I ought, but I went on with too much coldnesse and negligence, and therfore I lost the grace of Iesus, and I know not who will restore it me, vnlesse he will please againe to take pittie of his poore seruant. Most clement Mother helpe to drue away this my calamitie: assiste me, my deare Lady, be present to my succour, ô Virgine Marie, thou gate of life and now Doore indeed, I seeke comfort, I implore thyne assistance. Thou best knowes what a greife it is to haue lost Iesus, and what an excesse of ioy to find him againe. If it happened thus to thee, ô most blessed Virgin, who wast without fault, what wonder is it, if his grace be not present to me as I desire

who transgresse in so many things? But what am I to doe to finde him againe? For if there be any hope to find him, verily it must be by thy counsell: yea and by thy merites too, who art neerer and dearer to him then all of vs, Teache me ther- for the way how to recouer my Be- loued, and accompaignie me till I find him out. And then hauing found and seene him, I will singe with thee in ioy and Iubilie saying: *Let all the world congratulate with me, because I haue found whom my soule loueth.* And it is euen he whom thou broughtst forth, ô most chaste Vir- gine Marie.

6. To these thinges thus she re- plyed: Heare good counsell, imi- tate my example, and thy soule shall be comforted. If at any tyme thou loofest Iesus, be not diffident, be not too sollicitous and troubled: be not slouthfull, desiste not from prayer, run not after terrene con-

solations. But retire thy selfe into some secrete place, deplore thy misfortune, and thou shalt find Iesus in the Temple of thy hart, whom thou lost by thy sinnes whilst thou didst delight in vane thinges. For Iesus is not found in the streetes of the citie, nor in the troupes of sporters, nor yet in the land of those that liue delicioussly: but in the congregation of the Iuste, and in the Church of the saintes.

7. He is to be sought with sighes and grones, who was lost by dissolutnesse. He is to be kept with much watchfulnesse and care, who withdrew himselfe through our carelesnes. He is to be feared with feare and reuerence, who detestes sluggards and vngratefull persons. He is to be called backe with all possible humilitie, who was driuen away by pride. He ought to be appeased by frequent attentiuie prayer, who heares not the wauering and vncon-

stant man, by reason of his wandring hart. He ought to be prayſed with exceeding great thankes-giuing, who is readie to beſtow his grace. He ought to be imbraced with moſt ardent loue, who ſpares all, takes mercy on all men, beſtowes his bleſſinges gratis, and is tryed to reſaſe his grace to none that ſeekes him. And if at any tyme he delaye, yet he forſakes not him that perſeuers in prayer. Yea euen whiſt he is not aware, he comes againe to viſite him, enlightening him more clearly, and inſtructing him more cautiouſly, that he may neuer preſume of himſelfe, but humbly and deuotly confide in him. If you obſerue theſe thinges diligently, you will quickly appeaſe Ieſus, you will find Ieſus in Hieruſalem, becauſe his place is made in Peace. Ieſus will preach the ſacred words of his mouth in the Temple of thy hart; Ieſus will ſtay with you all the day

long as in his bed-chamber. He will teach you about all thinges that belong to saluation. For what vertue and grace soeuer is found in Angells or men; or what good soeuer shines in creatures, all is his. We ought alwayes therfore to inuoke Iesus, alwayes seeke him, alwayes desire him, alwayes remember him, alwayes prayse him, alwayes venerate him, alwayes loue him, and offend him in nothing at all; but worships and adore him in all sanctitie and puritie, who is God, blessed about all thinges for euer and euer.

Amen.

I v



THE XII. SERMON.

Of foure vwayes of seeing

Iesus.

BLESSED be the eyes which see what you see. We must often call this sweet word of our Saviour IESVS-CHRIST to remembrance. To whom we must continually rayse the interiour eyes of our soule in spirit, whom the Angels desire to behold. For the sight of him reioyceth mans hart aboue all thinges: the fruition of him fills the whole desire of the soule: his countenance is the very beatitude of all the Saintes in heauē. But what shall they doe who being as yet pil-

grimes in earth, and are not able to enjoy the eternall brightnes of his glorie? They shall see him, but not yet. They shall see him at a distance, not as present and at hand: for they see him now by faith, but not yet by sight. They see now too, but by a glasse, in a darke manner, but then face to face. They see now in passing by, but then permanently. They see now imperfectly and obscurely, but then clearly and openly. They see now clearly, in so much as they beleue constantly and as they ought, but then they shall see all thinges throughly and without any vayle. Blessed be therefor those eyes, which now behold Iesus by the light of faith, that they may afterwards see him in his kingdome with the Angells of God. And the conuersation of such persons is spiritually in heauen, though they be detayned as yet bodily in earth.

2. But now tell me, ô thou deuoute

and faithfull soule, thou who louest Iesus Christ with the whole endeavour of thy hart, and labourest to follow his footstepps; tell me, I say, if thou wert to chuse, and it were in thy possibilitie to see Iesus, in what forme wouldst thou wish to see him? Whether (were it lawfull to see him) would thou chuse to see him lying in a manger; or sitting amongst the Doctours; or preaching to the people; or els hanging vpon the Crosse? Which of all these wayes doth thou most affect? what dost thou most sweetly relishe? What doth most moue thee; I will not, saith he, be a chuser in this behalfe. I will not be at myne owne dispose. I will not follow myne owne inclination, nor be leade by myne owne bent, but will remayne wholly content and fully satisfied with the good pleasure of my Lord and Master Iesus Christ, who is able to search and inuisibly diue into the secreete

corners of my hart; that he may be all in all to me, according to the exigencie of my fraylety. Let him freely doe what he finds most agreeable in his blessed sight, let him shew himselfe such, and in such sort as in most pleasing in his diuine eyes: for all that he doth, shall be welcome to me! Because if I consider the matter aright, he is whole and intire to me in euery one of those wayes. Nor will any varietie of his shape or age, be able to alter the beleife of truth, because Christ is vndeuided, and ought truly to be adored in all these sundrie wayes. And I conceiue it safest for me to committ my selfe to his good pleasure without any choyce of myne. Yet I haue alwayes a feruent and restless desire, amiably to behold him. Howbeit it is a great and peculiar bound of grace, if he grant me the happines to behold him any one of the foresaid wayes. Wherin I readily, accept, from this

instāt his will or nill, that it may be done with me according to his word in all things, as well those that are worthy to be desired, as those that produce contradiction and heauines, so it be otherwise without offence in me. Let him onely will, and haue the goodnesse to shew himselfe vnto me, I will find noe fault that I see him not in the qualitie and forme of a man, so I may be permitted to see him in his Deitie. But wheras this kind of sight is the highest of all, and appertaynes to the Blessed in heaue, I will content my selfe in the interim, if after the manner of all the faithfull, I may haue the happinesse to behold Iesus in his humane shape, as he some tymes reuealed himselfe to some of the *Deuotes* in a secrete vision. And therfore if he shew himselfe a child lying in a cradle, I will resolutely adore him God-a-child, exinanited in flesh for my sake. I will prayse and magnifie the admi-

nable gift of so great pietie and abiectness replenished with all ioy and delight. For who would not be euen overioyed to see so sweete a child, to whom the Angells sing prayse: to imbrace that holy little one free from all contagion; visited by the blessed shepheards, and adored with much veneration by the most famous kinges. Behold this doth more dearely delight, and speakes more tendernesse and dearenesse to the hart, to see true God and man weeping and wayling in a narrow manger, then all his other workes and wōders, wherby he was made famous to the world. To a sight of this nature (to wit, to behold the God of glorie in frayle flesh, and the Creator of Heauen and earth in the forme of a seruant) a pure eye, an humble mynd, a firme faith and a cleane conscience is required.

3. But what is the meaning of this, that the eternall wisdom of the Fa-

ther is found in the midst of the Doctors, hearing them, and answering their demandes? Certes one may haue the happines to behold a most beautifull young youth, of twelue yeares of age, adorned with all kind of good manners, one that from the crowne of his heade to the soles of his fette hath no spot or blemishe in him, who can already speake in perfection, giues answers to the Doctors, and affords plane conuictions of an ingenuous probitie: so that the eyes of all men are fixed vpon him, with a certaine sudden admiration, and all desire to be recreated with his sweete presence and communication. And therefore I too desire to contemplate the face of Iesus, attentiuely, and that with a litle more then wonted curiositie; and to obserue the prudent words which flowe from his mouthe for my edification.

4. Behold the child Iesus the Lord

of the Angells, is sett in the midst of the Doctours. He giues eare to those Masters in earth, who teacheth the Angells in Heauen. He putteth his demands to the Ancients, that all the younger sort may learne to reuerence old people, and to be silent in their presence. He comportes himselfe modestly, he sitts quietly, and bashfully holds his peace. Being asked he replyes discretely, shewing no lightnesse neither in his words nor actions. And amongst the wise, he representes a liuely picture of perfect maturitie in his young yeares. If one should haue sought all Hierusalem ouer, was there any hopes of finding out such a child, so beautifull so wise? Ah no, there was none such to be found within all the confines of Israel. No, had euen Salomon himselfe, and all the sonnes of Kinges, bene also present. Noe Noe there was none like to him in Heauen or earth, nor amongst all the

Lawgiuers and Masters of the Word. It was no wonder then that Marie mourned so much when she had lost her so singularly beloued child who was comely and faire aboue all the sonns of men. His countenance was sereane and meruellously delightfull, his eyes cleare sighted, his lipps pure, his speech delicious, his answers full of wisdom. His silence edifies, his answers instruct, all his sayings and doinges are vertuous and powerfull. If he afford so delicious fruites in the verie budd, what fruites, will he not bring forth in the ripenesse of the haruest?

ys. O how deligthfull a thinge it is to a louing soule, to contemplate Iesus of Nazareth, a man approued by God, illustrious for signes and wonders wrought amog the people, and preaching the words of life to his Disciples sweeter then honie and the honiecombe! If I had but the happines to conuerse with my Lord

and Master, one onely day in this world, I would esteeme my selfe blest, nor would I euer forgett that day, by reason of the sublime doctrine, and humble conuersation of the sonne of God, among the sonnes of men: who eschewed no poore nor weake person, but was so gracious as euen to eate with Publicanes and sinners. Alas how senselesse is that man, who turnes his eyes, though but euen for a short moment, from the most saintly Paterne left to the world to follow? We must needs conceiue, that he who will not be brought to frame his life according to the humilitie of an humble God, will remayne long vnlearned, and a verie foole indeede. The great S. Paule (being illuminated, by God) conceiued and wrote admirably well of it, saying: *Christ is life to me and death is my gayne.* And therefore myne eyes shall be alwayes turned to my Lord I E S V S - C H R I S T;

because he is my Rule, and my wisdom: for the verie perfection of all the vertues shine in him, as in a bright glasse. Nor is there any thinge better or more perfect to be found and knowen, and contemplated, in all bookes and sciences, then in this booke of life, this true light, which enlighten indeed al men, but in a speciall manner translates the poore in spirit, into his loue.

¶ 6^m Howbeit the Passion of my Lord Iesus Christ is sweeter to me then all the pretious oynements, comprising the treasure of all graces in a short abridgement. And therefore I am most of all delighted to behold Iesus hanging vpon the Crosse, and shewing me the most sacred wounds of his body being wanne and pale with paynes and dolours while yet it burnes with the fire of loue, and begetts more compunction in our harts, then all his other workes. So that for the loue

of Iesus Christ, and him crucified, I neither desire to thinke, reade, speake nor heare. God of his infinite goodnes effect these thinges in my hart, by a new addition, who deneyes not mercy to the sinner, and is present and propitious to the pious desire of the deuoute soule, that the sacred passion of my Lord Iesus Christ may neuer depart out of my memorie, but that the dolour and love, of my most beloued crucified Lord, may pearse and wound my hart, and most closely and strongly vnite and inflame it, that the whole world may appeare vile, and Iesus crucified alone may be more delightfull to me, then all thinges, and that it conduct me most seruently and frequently into the most inward secretes of his Passion.

7. The beloued Iesus, is, yet further, able wonderfully to reueale himselfe and more fully to instruct vs in point of his most holy life, pretious death

and glorious Resurrection, by many more admirable wayes, according to the exigencie of the louing soules desire: in such sorte, as that what the sacred Gospell teacheth and discouers exteriourlie by words, he, by the vertue of his holy Spirit, doth Spiritually and wisely disclose in our hart; and that without the noyse of words, with a huge light of the prime Truth, making vs capable of the glorious Diuinitie, which some tymes purified soules are admitted to inioy in their raptures, for the consolation of mans frayltie, according to Iesus his blessed promise, who said *I am the Doore, by me if any enter, he shall be saved: and he shall goe in, and goe out, and shall find pastures.*

20 MA 64

